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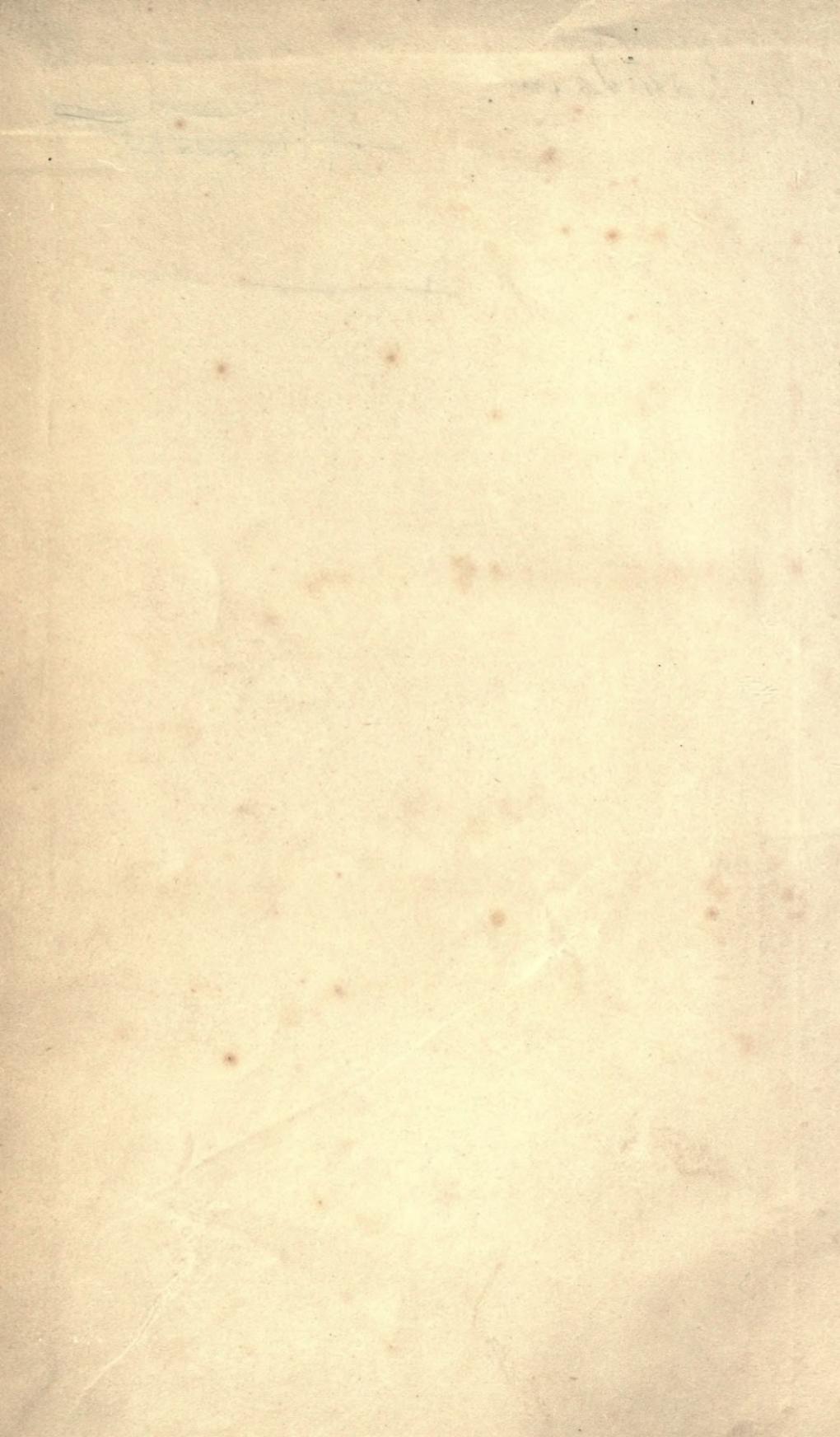
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AN INTRODUCTION  
TO WRITING HEBREW:

CONTAINING  
A SERIES OF PROGRESSIVE  
EXERCISES  
FOR  
TRANSLATION INTO HEBREW.

WITH AN ENGLISH-HEBREW LEXICON,  
AND  
AN APPENDIX ON THE PAUSE.

FROM THE GERMAN OF A. GRÄFENHAN.

WITH REFERENCES THROUGHOUT TO THE GRAMMARS OF  
PROFESSORS STUART AND LEE.



D. A. TALBOYS, OXFORD.

M DCCC XXXVI.



## PREFACE.

THE following exercises were published by their author after an experience of their utility in his own private instructions. The German scholar had, however, for some time enjoyed the advantage of excellent compilations to assist him in this part of Hebrew study; but these all laboured under one great defect in supposing a previous acquaintance with grammar, and therefore were of but little service to beginners. For their use, therefore, this work was intended; and it is hoped that this translation of it will not be unacceptable to the English scholar as an assistant in his earliest studies in Hebrew grammar. The author took as the basis of his work the Grammar of Gesenius, and made constant references to that of Ewald; so that it became necessary to take Stuart as the grammatical basis in the translation, whilst the constant references to Dr. Lee render the Exercises adapted to the use of those Hebrew students who prefer his work.

The original arrangement of the work was into three half-year courses, the first ending with Part I. Ex. XXVII of the translation, the second with Part I. Ex. LX, and the third comprising the whole of Part II; but as this translation is intended for the use not only of schools but of beginners generally, this division is here altered.

By referring to the table of contents it may be seen that these Exercises are progressive. In Part I. Ex. I—XXVII, we have exercises on assimilation, change and rise of vowels, on the article and pronoun, the regular noun and verb including verbs with gutturals for radicals. Thus the learner becomes acquainted with all parts of speech, so far as they are regular, in such a manner as to be able to form sentences of them, so that to him there is as it were a life thrown into the language, which acts as a stimulus to him to pursue his study with greater

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spirit. The remainder of the first part is employed on the noun *regular* and *irregular*, the numerals, prepositions, the verbs *regular* and *irregular* with the exception of the doubly anomalous and defective verbs. The second part takes in a little more of the syntax, as the connection of the adjective with the substantive, the formation of degrees of comparison, the *נִ* *locale*, *נִ* *paragogicum* with the imperative, future, and infinitive; and also, in order that the learner may be thoroughly grounded in the grammatical forms of words, offers a repetition of exercises on this subject.

To some persons the exercises on assimilation, the relative נִשְׁרָאֵל, etc., may appear too easy and quite superfluous; but they are introduced from a consideration of the difficulties which are often found on these apparently trifling subjects.

Wherever it was thought that any doubt could arise in the learner's mind, Hebraisms, turns of expression, etc., have been given to the exercises at the foot of the page. Every other requisite information may be obtained from the Lexicon, which is appended to match with the preceding portion, where also the proper names, as far as seemed advisable, have found a close interpretation. For the use of this Lexicon it may be observed, that the learner need not doubt which word to adopt when two or more present themselves, if he will observe which suits the rule of the exercise. For instance, on referring to the word *to despise* he will find **הַעֲזֵב** and **בִּזְחֹדֶה**; with the latter he has nothing to do until he becomes acquainted with verbs **הַלְּלָה**, and therefore has to choose **הַעֲזֵב** if the exercise is on verbs with a guttural for their middle radical. Again, the Lexicon is so composed that although the words are placed alphabetically, yet reference is frequently made to a word in which the Hebrew signification is given—thus, “*a bride; see, to be finished;*” because it will there be found in what manner **כָּלָה** comes to signify a bride.

*Oxford, March 7th, 1836.*

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## ERRATA.

Page	For	אֶחָב	read	אֶחָב	לְנֵה	אֶחָבֶת	read
4.	For	אֶחָב	—	וַיִּפְצֹר	—	הַיִּתְהַם	—
5.	—	—	—	יְהֻלָּה	—	אֶחָד	—
13.	—	—	—	אֲתִי	—	רָעָה	—
19.	—	—	—	עָלוּ	—	כָּתוֹ	—
20.	—	—	—	אַלְיָ	—	חַכְמָה	—
21.	—	—	—	עִינְיכֶם	—	שְׁרָפִי	—
22.	—	—	—	עַבְדָה	—	אַת	—
—	—	—	—	לִי	—	חַבְית	—
27.	—	—	—	טָמֵא	—	חַאֲבָה	—
—	—	—	—	פָּגָם	—	חַטָּמוֹ	—
28.	—	—	—	מְפִים	—	חַטָּמוֹ	—
—	—	—	—	וַיְהִרְחָה	—	גִּינָך	—
29.	—	—	—	גַּנְדָּך	—	חַעְבָּד	—
31.	—	—	—	Imp. — Inf.	—	הַתְּחִילָיו	—
—	—	—	—	נוֹרָל	—	עָשָׂה	—
—	—	—	—	פְּחָתִי	—	91. Ye shall give (read) ye are given.	—
32.	—	—	—	זָכוֹ	—	92. Ye shall give (read) ye are given.	—
44.	—	—	—	חַשְׁבָּעַת	—	93. עַרְוֵר	all the three forms, (read with א)
47.	Seventy (fourth line from the top)	read twenty.	—	אַרְבָּעָה	—	בְּעַרְוֵר	—
48.	—	—	—	חָאוֹן	—	יְשַׁבְּרוֹג	—
49.	—	—	—	חַלְפָה	—	אֶם	—
51.	—	—	—	קָנוֹ	—	101. עַם	—
52.	—	—	—	כְּרָאָתָם	—	105. Inf. — Imp.	—
—	—	—	—	תְּנִידָה	—	רְחָם	—
—	—	—	—	אֶחָבָתִיךְ	—	107. בְּרָה	—
53.	—	—	—	שְׁלָךְ	—	127. בְּרָה	—
						134. לְכָר	—
						176. אַפְּה	—
						הַפְּה	—



## HEBREW EXERCISES.

### PART I.

#### I. *On Assimilation.*

(Stuart, §. 107.)

A LIQUID without a vowel can change its sound into that of a consonant which follows close upon it without the intervention of a vowel, so that this second consonant becomes doubled. This doubling of the second consonant is marked out by Dagheṣ forte (St., § 71; Lee, art. 47. 1); e. g., **חַבְרָה** for **חַדְבָּה**, and this for **חַדְבָּר**. The letters most frequently assimilated are **נ** and **ל**, more rarely **ת**, **תָּ**, and **תָּן**.

#### EXAMPLES.\*

The word<sup>1</sup>. The king. The virgin. The corn.  
From<sup>2</sup> the king. Of gold. Of silver. The door.  
The prince. From the prince. The year. The

---

Ex. I. \* The examples given are only of the easiest and most frequent cases of assimilation with **נ** and **ל**, and all occur in the use of the preposition **מִן** (from, out of, etc.) and of the definite article **הַל**.

1) **הַל**, the article, remains without change in all genders and numbers. 2) In Hebrew the prepositions are not joined to any particular cases, as in some other languages, but are prefixed

consolation. The border. From (the<sup>3</sup>) border. The bread (is) of meal. The step. From the gutter. The pot. Out of folly. The land<sup>4</sup>. From the land<sup>4</sup>. The prayer. The burden. Of linen. The linen. The hero. The night. The king cometh<sup>5</sup>. From the house. The book was written<sup>6</sup> by Moses. The son and<sup>7</sup> the daughter. The sea is<sup>8</sup> great.

## II. *On the Gutturals.*

(Stuart, § 58. Lee, art. 109.)

The four gutturals נַ, נָׁ, נְ, נִ, with נַ, allow of no reduplication, and therefore do not admit Daghesh. In cases where by analogy they ought to be doubled, but are not, the letter omitted by excluding the Daghesh coalesces with the preceding vowel and lengthens it. Thus we have Qamets (־) from Pattahh (=), Zere (ׁ) from Seghol and Hhireq (ׂ andׄ). But before נָׁ and נְ the short vowel remains unchanged.

### EXAMPLES.\*

From (the) point. The mercy. From (the) city.

without any change in the noun. 3) The words included in brackets ( ) are not to be expressed in the translation. 4) בְּנֵי־יִשְׂרָאֵל; see the word "Lord" in the Lexicon. 5) אֱלֹהִים. Here, once for all, observe the rule that the letters בְּנֵדְכְפָת at the beginning of a proposition, or after a silent Sheva, have Daghesh lene, Stuart, § 79; Lee, art. 47. 6) Was written, נִכְתַּב. 7) לְ, which is placed before the article. 8) תִּתְּנַחֲמֶד.

Ex. II. \* The examples in this exercise are mixed with some illustrative of the preceding rule, in order to keep up the attention of the learner.

Out of mercy. The fool. The people. The row.  
 From the people. Through heat. The morning  
 star. The house. From the house. The praise.  
 The palace. The fetter. From the palace. From  
 the light. The will. The gate. From the way.  
 The violence. From the man. The man. The  
 favour. From below. The horse. From heaven  
 The proverb. Out of favour. The goldsmiths<sup>1</sup>  
 and<sup>2</sup> the merchants<sup>3</sup>. The Ammorites and the  
 Ashdodites. The Hebrews. The woman.

N. B. That part of the grammar which treats of the weak letters (יְנִינָה), on the change of the weak letters, on immutable vowels, on the syllables and their influence on the immutable vowels, on the tone and its changes, and on the pause, must be passed over, since the learner is not supposed to be as yet capable of applying these rules in writing Hebrew.

### III. *Change of the Vowels, principally in respect of quantity.*

(Stuart, §§ 130, 131. Lee, art. 95.)

N. B. This exercise contains examples only of the shortening of vowels before the line Maqqeph. St., §§ 88, 89; Lee, art. 133.

When two words are joined by the line Maqqeph, the first loses the tone, and instead of its long vowel takes the corresponding short one; namely, instead of Qamets (־) a Pattahh (=), instead of Tseri (ׂ) a Seghol (ׁ), instead of Hholem (׆) and

1) צְרָפִים. 2) 1 see ex. I. 7. 3) רַבְלִים.

—) a Qamets Hhateph (־), and instead of Shureq (ׁ) a Qibbutz (ׂ).

[The words to be joined by Maqqeph are printed in Italic characters.]

## EXAMPLES.

Nashon son of Amminadab\*. There died<sup>1</sup> much people<sup>2</sup>. All the people in<sup>3</sup> the camp returned<sup>4</sup>. Elkanah (was) son of Jeroham, son of Elihu, son of Tohu, son of Zuph. Make<sup>5</sup> with us a covenant. All the fat which (is) upon<sup>7</sup> the inwards. (The) hand of the Lord will give<sup>8</sup> good. A large tortoise<sup>9</sup>. Much food. Many men. (The) crown (of the) head. Much blood<sup>10</sup>. A perverse heart loveth<sup>11</sup> sin<sup>12</sup>. Burning lips<sup>13</sup> and a wicked heart. A faithful man is a fulness<sup>14</sup> of blessings<sup>15</sup>. And he pressed<sup>16</sup> upon them<sup>17</sup> greatly. Joseph came<sup>18</sup> to<sup>3</sup> Pharaoh. And he interpreted<sup>19</sup> to him<sup>20</sup> the dream. There is<sup>21</sup> corn in<sup>22</sup>

Ex. III. \* The introduction of the status constructus here cannot be any hindrance to the beginner, in his exercises in the shortening of the vowel before Maqqeph. The examples are of that kind that the learner, even without knowing the construction of the genitive, might translate them correctly, on being told that the genitive in English must be given in Hebrew by the pure form (the nominative).

- 1) בַּת. 2) Say, people much. 3) אֶל; see Ex. I. 2.
- 4) שָׁב. 5) בְּרִת. 6) לְנֵי (לְנֵי). 7) עַל. 8) Will give, יְהִי.
- 9) Say, tortoise large. 10) Comp. 2) 11) אֶחָד. 12) This accusative is not to be expressed by any peculiar form. 13) Burning lips, שְׁפָתִים לְלִקְיָם. 14) A fulness of, רְבָה. 15) Burning lips, שְׁפָתִים לְלִקְיָם. 16) He pressed upon, בְּרִכּוֹת. 17) Upon them, בָּם. Comp. Ex. I. 5. 18) אָכַב. 19) And he interpreted, בְּיִפְתַּח. 20) לוֹ שְׁמָן. 21) בָּשָׁר. 22) בָּ, prefixed

Egypt. David (was) *the son of Jesse*. Terah begat<sup>23</sup> Abraham<sup>24</sup>. The Lord spake<sup>25</sup> to<sup>3</sup> Moses.

#### IV. *Rise of new Vowels and Syllables.*

(Stuart, § 136—138. Lee, art. 106, 107.)

When two letters without a vowel (and therefore written with Sheva) come together at the beginning of a word, the first Sheva (ְ) is changed, usually into Hhireq (ִ), or, into Seghol (ֵ), or, Pattahh (ַ). If the second Sheva be a composite one (ְָ, ְַ, ְֹ), the first (simple) Sheva goes over into the short vowel corresponding to the composite one; therefore, ְָָ, ְַַ, ְֹֹ; e. g., לִעְבָּד for לִעְבָּר. This is the case particularly in prefixing the prepositions בְּ (in, at, with), כְּ (as), and לְ (to, for, and as a sign of the dative). The conjunction וְ (and), before a Sheva and the letters בְ, מְ, פְ, passes over into וִ; e. g., *and a king*, וּמֶלֶךְ for וּמֶלֶךְ. (Stuart, § 152 (c) (4); Lee, art. 173. 3, 4). Words beginning with וְ (e. g., יְהוָה, *Judah*), when preceded by בְ, כְ, לְ, drop the Sheva under the ' , which letter quiesces (Stuart, § 24. 1, a) in Hhireq (ִ); e. g., בֵּיהוָה, *in Judah*, for בְּיהוָה. However, with the word יְהוָה (*Jehova*) there is this exception, that Pattahh is always placed for Hhireq; as, *for Jehova*, לִיהוָה, for לִיהוָה (Stuart, § 119, (c) (1)).

immediately to the noun. 23) חֹלִיד. 24) אֲתָּה. 25) אֲמָר.

## EXAMPLES.

In order to<sup>1</sup> lay hand upon<sup>2</sup>. In (the) habitation. He wearied himself<sup>3</sup> by<sup>4</sup> labour. He died<sup>5</sup> in<sup>6</sup> old age and weakness. Put thy trust<sup>7</sup> in<sup>8</sup> God. And it came to pass<sup>8</sup> in<sup>9</sup> the time<sup>9</sup> of Ahasuerus, that he made a feast<sup>10</sup> at Shushan. Princes<sup>11</sup> and kings<sup>12</sup>. With<sup>4</sup> one<sup>13</sup> hand. As Jerusalem and as Judah. In order<sup>1</sup> to be<sup>14</sup> governor in the land<sup>15</sup>. The soul rejoiceth<sup>16</sup> in<sup>4</sup> the Lord. For<sup>17</sup> the servants<sup>18</sup>. Man and woman. Thou searchest<sup>19</sup> after<sup>16</sup> mine iniquity<sup>20</sup> and my sin<sup>21</sup>. In thine heart<sup>22</sup>. As (one) who. Thou<sup>23</sup> and the Lord. As a garment. In the garment. And a garment. For an ornament. In the dust. Wood and stone. At (the) opening. Praise<sup>24</sup> the Lord upon<sup>4</sup> the harp. Horses<sup>25</sup> and bulls<sup>26</sup>. And my members<sup>27</sup> are weak<sup>28</sup>. With

Ex. IV. \* These examples are of a mixed kind, so that the prefixes mentioned above might come to stand also before words beginning with a consonant which has a vowel; as, בְּנֵעֶר, as a youth.

- 1) In order to, לַ.
- 2) To lay hand upon, שָׁלַח יָד.
- 3) He wearied himself, בִּטְחָה (לַ).
- 4) מָתָה (לַ).
- 5) מָתָה (לַ).
- 6) יְמִינָה (לַ).
- 7) וַיַּהֲיוֹ (לַ).
- 8) וַיַּהֲיוֹ (לַ).
- 9) יְמִינָה (לַ).
- 10) He made a feast, עֲשָׂה מִשְׁתָּחָה.
- 11) שָׁרִים (לַ).
- 12) שָׁרִים (לַ).
- 13) אֶחָד (לַ).
- 14) חִיּוֹת (לַ).
- 15) Properly בְּאָרֶץ, but here it must be בְּאָרֶץ; because the word is in pause.
- 16) גִּילָה (לַ).
- 17) לַ.
- 18) עֲבָדִים (כְּ).
- 19) Mine iniquity, עֲוֹנוֹי (כְּ).
- 20) My sin, חַטָּאתִי (כְּ).
- 21) Thine heart, לְבָבֶךָ, in pause for לְבָבֶךָ:
- Stuart, § 148; Lee, art. 123, 1.
- 22) הַזּוֹג (אַתָּה).
- 23) הַזּוֹג (אַתָּה).
- 24) סְגִבִּים (פָּרִים).
- 25) חַלְשָׁג (יְצָרִי).
- 26) Are weak, חַלְשָׁג, for חַלְשָׁג, on account of the pause.

weeping. With beauty. Ornament and beauty. Keep<sup>29</sup> the feast to<sup>17</sup> the Lord. For<sup>17</sup> the sons<sup>30</sup> of Levi<sup>31</sup>. Son and daughter. The land is as a<sup>32</sup> wilderness.

### V. On the Article.

(Stuart, §§ 152 (*a*), and 162. Lee, art. 180.)

In prefixing the article הַ (the) to a noun, three things are to be observed : 1.) the ה is assimilated with the first letter of the noun (see Ex. I.) ; 2.) the Pattahh under ה (ה), when the following letter is a guttural or נ, and therefore cannot receive Daghesh, is changed into Qamets (ה) ; only before נ and נ Pattahh remains (ה) ; as, חַיִל, *the strength* (see Ex. II.) ; 3.) if the nouns begin with נ, י, נ, the article is prefixed with Seghol : with the exception of only a very few monosyllabic words ; as, הָעָם, *the people*, הָרָה, *the mountain*, which latter word in the plural becomes הָרִים. Before נ and נ, gutturals which are least capable of reduplication, we always find a Qamets ; as, חָרָם, *the man*. נָאָרָן, with the article, becomes הָאָרָן ; comp. Ex. IV.<sup>15</sup>.

### EXAMPLES.\*

The wise man. Man is<sup>1</sup> dust of<sup>2</sup> the earth. The

29) בְּבָרָתִי. 30) בָּנִי, from בָּנָה, a son. 31) Respecting the genitive, see on Ex. III. \*. 32) The indefinite article is never translated.

Ex. V. \* These examples will also serve as a repetition of the two first exercises.

1) חִינָּה. 2) מִן with Maqqeph, therefore מִן.

great mountain<sup>3</sup> The way (is) great<sup>4</sup>. The people heard<sup>4</sup> the Lord. The trespass. The mountains. The oath. The Lord. The father. The anointed. The summer. The maid servant. The day. The burden. The earth. The ring. The dust. The smoke. The man does<sup>5</sup> a favour. The strength is small. The lance. The bath. The heat. The violence. The mouth. The Lord ruleth<sup>6</sup> over the heavens. The stream. The Jordan. The Lord said<sup>7</sup> to<sup>8</sup> Satan. The locust. The palmer-worm. The fly and the caterpillar have eaten<sup>9</sup> the<sup>10</sup> remainder. The life. The cattle. Creeping things. The birds. The stag. The fallow deer. The wild goat. The stork. The pelican. The owl. The upupa. The day (is) yet high<sup>11</sup>.

•

**VI. The prepositions בְּ, בִּ, לְ, with nouns which have the article.**

(Stuart, § 152 (a) Note. Lee, art. 174, 9.)

When the prepositions בְּ, בִּ, לְ, come before the article, the ה of the article falls away, and its vowel only remains. In this the rules laid down for the last exercise are strictly observed; e. g., *in the heaven*, בַּשְׁמָיִם, syncopated from בְּהַשְׁמִים. But after the conjunction וְ, ה always remains; e. g., *and the word*, וְדָבָר, not וְדָבֵר.

3) The mountain the great. 4) Heard, שָׁמַע לְ. 5) עֲזֹזָה. 6) מִשְׁלָל. 7) אָמַר. 8) אֶלְלָא, with Maqqeph. 9) אַכְלָה. 10) The accusative has nothing to distinguish it. 11) Say, yet high (גָּדוֹלָה) the day.

## EXAMPLES.

And he spake<sup>1</sup> to<sup>2</sup> the king. He speaks<sup>3</sup> as a friend to me<sup>4</sup>. Upon<sup>5</sup> the mountains<sup>6</sup>. As the night. On the day. In<sup>5</sup> the row. They shall not stand<sup>7</sup> in the judgment before the Lord. In the land. The Lord sitteth<sup>8</sup> in the heaven. The cattle dieth<sup>9</sup> like man. Moses led<sup>10</sup> the<sup>11</sup> people in the wilderness. I have given<sup>12</sup> corn to<sup>13</sup> the righteous<sup>14</sup>. Three towns<sup>15</sup> are on this side of<sup>13</sup> the Jordan. He will cast them<sup>16</sup> into the fire. The Lord hath not given me over<sup>17</sup> unto<sup>18</sup> death. To<sup>13</sup> the upright there ariseth<sup>19</sup> light in darkness. He put on<sup>20</sup> cursing as a garment: and it is come<sup>21</sup> like water into his bowels, and like oil into his bones<sup>22</sup>. A thousand years<sup>23</sup> in thy sight<sup>24</sup> (are) as a watch in the night. Man passeth away<sup>25</sup> like grass. The Lord hath set<sup>26</sup> a tabernacle for the sun in<sup>6</sup> the heavens.

Ex. VI. 1) And he spake, וַיֹּאמֶר. As this form will be of frequent occurrence in these exercises, it will be well for the learner to impress it on his memory, although he might not be able to analyze it. 2) ל. 3) אָמַר. 4) אֱלֹהִים, in pause for אֱלֹהִי. 5) ג. 6) חֲרִים; see Ex. V. 7) They shall not stand, לֹא תִקְוְמוּ. 8) נִשְׁבַּח. 9) מְרֻחָה. 10) הַבִּיא. 11) אֵת (the sign of the accusative, is to be joined by the line Maqqeph (Ex. III.) to the substantive, which also takes the article. On עַ with the article, compare Ex. V. 12) I have given, נָתַתִּי. 13) ל. 14) The accusative does not here take any sign. 15) Three towns, שְׁלֹשֶׁת עֲרִים. 16) He will cast them, יְשִׁילֶם. 17) Hath not given me over, לֹא בָּנַנִּי. 18) Ariseth, יְגַדֵּה. 19) He put on, לְבַשָּׁה. 21) And it is come, וְגַבְרוֹא. 22) Bones, עַצְמֹות. 23) A thousand years, אֲלֹפֶת שָׁנִים. 24) i. e. in thine eyes, בְּעֵינֶיךָ. 25) Hath set, שָׁם.

\*

VII. *Personal pronouns, or, pronouns inseparable.*

(Stuart, § 164. Lee, art. 145.)

The personal pronouns are used for the nominative, (the exceptions are given in the syntax,) and are called separable because they do not, as the pronominal suffixes, form one word with a noun or verb, but stand separately in their own forms: their use is either to add emphasis, or to denote opposition to some other person.

EXAMPLES \*.

I, I have set<sup>1</sup> my king<sup>2</sup> on Sion. My son<sup>3</sup> (art) thou<sup>4</sup>, I, I have begotten thee<sup>5</sup>. Thou, Lord, art a shield for me<sup>6</sup>. The daughter<sup>7</sup> of Bethuel (am) I. Behold I stand<sup>8</sup> by the well of water. Ye (*femin.*) shall not go<sup>10</sup> to the temple. We know<sup>11</sup>, Lord, thy commandments. He (it was) who killed<sup>13</sup> the man.

Ex. VII. \* Wherever in English the pronoun is repeated, it must be expressed in Hebrew.

- 1) I have set, נָסַבְתִּי. 2) My king, מֶלֶךְ. 3) My son, בָּנִי.
- 4) Observe. When the substantive verb *to be* (*esse*) occurs in connection with a personal pronoun, the Hebrew generally omits the verb, and uses only the pronoun. The substantive verb may even be omitted, where the pronoun is not required for the sake of perspicuity. 5) I have begotten thee, יָלַדְתִּיךְ. 6) For me, i. q. about me, בְּעֵדִי. 7) בְּתַה, to be joined by Maqqeph to the word following. 8) i. e. I standing; נִצְבֵּב, standing. 9) עַל.
- 10) Shall not go, אַל-תָּלַכְנָה. 11) יְדַעֲנִי. 12) Thy commandments, מְצֹרְנִיךְ.
- 13) Killed, הִמְתִּירָה.

They (are) daughters<sup>14</sup> of Canaan. He (is a) son<sup>15</sup> of Jacob. They (are) sons<sup>16</sup> of Israel. Ye, sons of Israel, shall see<sup>17</sup> God. We, (O) God, will come<sup>18</sup> to thee<sup>19</sup>. He said to her<sup>20</sup>, whose daughter<sup>21</sup> art thou? Where<sup>22</sup> shall we dwell<sup>23</sup>.

### VIII. *On the Pronoun demonstrative.*

(Stuart, § 167. Lee, art. 176.)

The pronoun demonstrative is : Sing. masc. **זֶה**, *this*, fem. **זָהָר** (**זָהָרָה**) *this*, comm. **זֶה** (only in poetry). Plural **אֵלֶּה**, more frequently **אֵלֶּה**, *these*. The fem. **זָהָר** is frequently found where we should use the neuter.

#### EXAMPLES.

Who<sup>1</sup> hath required<sup>2</sup> this at thine hand<sup>3</sup>. These (are) the generations<sup>4</sup> of Noah. Lo, this have we searched<sup>5</sup>, so<sup>6</sup> it<sup>7</sup> (is). To thy seed<sup>8</sup> will I give<sup>9</sup>

14) Daughters of, **בְּנֹת**, (Canaan). 15) **וְנַעֲשֶׂה**, to be joined by Maqqeph to the word following. Respecting the change of vowel, see Ex. III. 16) Sons **בְּנִי** of (Israel), as in the preceding example. 17) Shall see, **תִּרְאָה**. 18) Will come, **בְּבָאָה**. 19) To thee, **אֲלֵיכֶךָ**. 20) He said to her, **וַיֹּאמֶר אֲלֵיכֶה**. 21) Whose daughter? **בָּתִים**. 22) Say, where (אֵין) we dwelling? **יַשְׁבִּים**, dwelling.

Ex. VIII. 1) **מֵי**. 2) **בְּנֵשׁ**. 3) Thine hand, **צְדָקָתְךָ**; as to how **צָדָקָה** is to be prefixed, see Ex. I. 4) **תִּלְדוֹת**. 5) We have searched, **חִקְרָנוּ**. 6) **וְנַעֲשֶׂה**, with Maqqeph. But the Tseri of this **וְנַעֲשֶׂה** cannot be shortened. 7) Prop. **חִיאָה**, but on account of **אָתָה**, here the feminine, **חִיאָה**. 8) To thy seed, **לְבָנֶךָ**, the prefix **לְ** (to) is the sign of the dative. 9) Will I give, **וְנַעֲשֶׂה**.

this<sup>10</sup> land. This<sup>10</sup> people dwelleth<sup>11</sup> in Egypt. This<sup>10</sup> mountain (is) holy. One shall say<sup>12</sup>, I (am) the Lord's<sup>13</sup>; and another shall call himself\* by the name of Jacob. These (are) sons of Israel<sup>14</sup>, those (are) daughters of Canaan<sup>14</sup>. This I spake<sup>15</sup> before God.

### IX. *The Pronoun relative.*

(Stuart, § 168. Lee, art. 177.)

The pronoun relative אֲשֶׁר, *who, which*, remains without any change in gender or number.

#### EXAMPLES.

The book which<sup>1</sup> he has written<sup>2</sup>. The tree which the man has felled<sup>3</sup>. The woman, whom I have seen<sup>4</sup>. The righteous<sup>5</sup> who love<sup>6</sup> God. The day which shall come<sup>7</sup>. The daughters<sup>8</sup> which she bare<sup>9</sup>. The word which the Lord spake<sup>10</sup>. This (it was) which the father hath done<sup>11</sup>. The girdle

10) The pronoun with the article repeated is frequently put after the substantive;—the land the this. 11) יָשַׁב. 12) יָלַמְד.

13) The Lord's לִיהְוֹת; comp. Ex. IV. The prefix לְ, as in לִרְעַד, contains the idea of approaching, of belonging to, which also exists in the dative. \* יִקְרָא. 14) See Ex. VII. <sup>16</sup>, and <sup>14</sup>.

15) I spake, אָמַרְתִּי.

Ex. IX. 1) The accusative, which might be distinguished by an אֶת- prefixed, is also left without this sign. 2) He has written, בְּחַבֵּב. 3) He has felled, חִפֵּיל. 4) I have seen, בְּאִירִי. 5) Plur., צְדִיקִים. 6) אֶחָבִי. 7) Shall come, יִבְאֶה. Plur., בְּנֹות. 9) She bare, יִלְדַּה. 10) אָמַר (Ex. VII. 16). 11) Hath done, עָשָׂה.

which thou hast bought<sup>12</sup>. God sheweth<sup>13</sup> the way which we shall go<sup>14</sup>. The heathen who fear not<sup>15</sup> the Lord<sup>16</sup>. He heard<sup>17</sup> the words<sup>18</sup> which thou spakest<sup>19</sup> unto me<sup>20</sup>.

### X. *The Pronoun interrogative.*

(Stuart, § 170. Lee, art. 178.)

The interrogative pronoun, **מי** *who?* masc. and fem., and **מה** *what?* neut., undergoes no further changes; only, instead of **מה**, **מה** is used whenever the article would become **ה**; comp. Ex. V.: and before the line Maqqeph, **מה** becomes **מה**; comp. Ex. III.

#### EXAMPLES.

And Isaac said<sup>1</sup>, who (art)<sup>2</sup> thou? and he said, I (am) Esau. And he saw<sup>3</sup> the children<sup>4</sup>, and said, who (are) these<sup>5</sup>? And he said, who (art) thou? and she said<sup>6</sup>, I (am) Ruth, thine handmaid<sup>7</sup>. What (is) thy name<sup>8</sup>? Who can understand<sup>9</sup> (his) errors<sup>10</sup>? What said<sup>11</sup> the Lord to Abraham? Why<sup>12</sup>

12) Thou hast bought, **купית**. 13) **חביר**. 14) We shall go, **בְּגַלְךָ**. 15) They fear not, **לא יירא**. 16) The accusative is to be expressed by **את** with the line Maqqeph. For the change of vowel, see Ex. III. 17) **שֶׁבֶט**. 18) **דִּבְרִים**, plur. of **דָּבֵר**. 19) Thou spakest, **אָמַרְתָּ**. 20) To me, **אֲלֵיכָם**, in pause for **אֲלֵיכָם**.

Ex. X. 1) Ex. VI. 1. 2) Ex. VII. 4. 3) And he saw, **בָּנָרָא**. 4) Accus. *the children*, **אֶת-בָּנִים**, or, **בָּנִים**, from **בָּנָה**, *a son*. 5) Ex. VIII. With the article. 6) And she said, **וְהִאמְרָה**. 7) Thine handmaid, **אָמַתָּךְ**, in pause for **אָמַתָּךְ**. 8) Thy name, **שְׁמַךְ**, from **שָׁם**, *a name*. 9) **יְבִין**. 10) Plur., **שְׁגִינֹת**. 11) **אָמַר**. 12) Properly an expression of surprise, and to be rendered by **מי**, as the Latin, *quid vero?* and Greek, *τι δέ;* ;

do the waters swell<sup>13</sup>? Who is lord over us<sup>14</sup>? What has the man done amiss<sup>15</sup>? What doth the friend require<sup>16</sup>? Who will go<sup>17</sup> to<sup>18</sup> the mountains<sup>19</sup>? What hath this<sup>21</sup> man engraven<sup>20</sup>? Why anointest thou<sup>22</sup> this<sup>21</sup> king? What (is) this<sup>23</sup>? speak<sup>24</sup>! What doth Moses desire<sup>25</sup>? What does the friend wish<sup>26</sup>? What must be done<sup>27</sup> with<sup>18</sup> the queen? What said<sup>11</sup> Samuel to you<sup>28</sup>? Thou shalt know<sup>29</sup> who will come<sup>30</sup> to-day.

**XI. On the regular Noun, which is declined without any change of vowel.**

MASCULINES AND FEMININES IN THE DUAL AND PLURAL.

(Stuart, §§ 325, 326, 328. Lee, artt. 138—140.)

EXAMPLES.

Rulers. Mountains. Princes. Laws. Songs of praise. Scarlet garments. The sea-monsters. The wells. The Hebrew women. The kingdoms. The generations. The year. Two<sup>1</sup> horses. Two seers. Cooks. Two cooks. Good men<sup>2</sup>. Good laws. Gracious masters<sup>3</sup>. Two asses. Two cooks and two cupbearers. Presents. Bullocks. Two voices.

13) בְּצִחְזָקָה. 14) Say; who (is) lord to us?—to us, לְנֵינוּ. 15) Has done amiss, אָשָׁם. 16) צַחַק. 17) Will go, יָלֹךְ. 18) בָּ. 19) הַרִּים, plur. of הַר. 20) Has engraved, מִלְּחָמָה. 21) Respecting the position of the demonstrative, see Ex. VIII. 10. 22) Thou anointest, מִכְּבָנֶת. 23) Ex. VIII. 24) דְּבָרִי. 25) אֲבָהָה. 26) צְדָקָה. 27) Say, what (is) to do;—to do, קְעִשְׁוֹת. 28) יְבֹאָה. 29) Thou shalt know, הַדָּעָה. 30) יְבֹאָה.

Ex. XI. 1) The number *two* must be rendered by the dual. 2) Plur. אֲנָשִׁים from אִישׁ; say, men good. The adjective, according to the rule, is placed after the substantive. 3) אֲדֹגִים, plur. of אֲדֹג.

Two walls. Two bullocks. Voices. Walls. Two princes. The flames. Heroes. Two heroes.

## XII. *The construct state.*

(Stuart, §§ 332—335. Lee, art. 143.)

The word which, in Latin or Greek, would be in the genitive, remains unchanged, and is pronounced in close connection with the preceding noun : whence it follows, that the tone rests on the last word, and the form of the first is shortened. The changes are :

1. Instead of the plural and dual terminations  $\text{ם}-$  and  $\text{ם}-$ , the construct form has  $\text{'-}$ .
2. Of the feminine terminations, the singular  $\text{נ}-$  is changed into  $\text{נ}-$ , the plural form  $\text{נ'-}$  remains.
3. Nouns in  $\text{נ}-$  retain  $\text{נ}-$  in the construct state ; but the termination  $\text{'-}$  becomes  $\text{'-}$ , as,  $\text{'נ}$ , *life*, construct form,  $\text{'נ}$ .

### EXAMPLES.\*

The<sup>1</sup> horses of the father. The man of the shield.

**Ex. XII.** \* The examples are such that they form the construct state without any change of vowel, and in the singular, therefore, the construct state of the masculines is not different from the absolute state.

- 1) Of two words in the construct state, the second usually has the article whilst the first is without it, although the second never has it except the demonstrative force of the article is to be expressed. Stuart, § 412 (a) ; Lee, art. 224. 8.

The garment of the brother, and the garments of the mother. The psalms of David. The princes of the land. The dominions of the kings<sup>2</sup>. The refuge of sinners. The laws of the upright. The lily of the field and the fig-tree of the plain. The ploughers of the field<sup>3</sup>. The two songs of the king. The desire of the friend (*fem.*). Information of the theft. The purse of gold. The witnesses of the oath. The two heroes of the war. The plane-trees of paradise. The light of heaven. The rivers of Egypt. The upper chamber of the palace. The plants of the plantation. The mantle of the king.

### XIII. *Mode of expressing the relations of Dative, Accusative, and Ablative.*

(Stuart, §§ 426, 427, 430.)

Since the Hebrew has no declension or terminations of case, it expresses the relations of the oblique cases of other languages by means of prepositions; namely, that of the dative by לְ, of the accusative by אֶת (with Maqqeph, אֶתְ), and of the ablative by מִ (from, out of), or, בְּ (in, at,) and other prepositions.

*Remark.*—This rule, which is generally inserted in the syntax, must be introduced thus early, otherwise the learner will be kept too long from practice in the oblique cases. Since the preposition מִ has already been made familiar to him in the first exer-

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2) מלכים, plur. of מלך. 3) To be rendered by the dual.

cise, examples will be here given for practise in the dative and accusative only. The prepositions do not cause any change in the noun with which they are placed, as is the case in Latin and other languages.

## EXAMPLES.\*

In the beginning God created<sup>1</sup> the<sup>2</sup> heaven and the earth. God made<sup>3</sup> the firmament of heaven, and the sun, and the moon, and the stars<sup>4</sup>. And God saw<sup>5</sup> the light, that it was good<sup>6</sup>. And God called<sup>7</sup> the light day, and the darkness night. And he called the firmament heaven, and the dry land earth, and the flowing together of the waters sea. And God created<sup>1</sup> the whales and every<sup>8</sup> soul<sup>9</sup> of life, and all birds, and all creeping things. Fill<sup>10</sup> the land. The Lord loveth Israel, and also Israel loveth<sup>11</sup> the Lord. I have given<sup>12</sup> you<sup>13</sup> every herb for food. The woman gave<sup>14</sup> to the man of the fruit of the tree. And God saw every thing<sup>15</sup> that

Ex. XIII. \* When it is not expressly mentioned to the contrary, the accusative must be expressed by נָא with Maqqeph.

1) בָּרָא. 2) אָתָּה without Maqqeph. 3) Made, עָשָׂה. 4) Plur. כּוֹכְבִים. 5) And saw, וַיַּרְא. 6) Say, that good (it was). 7) And he called, וַיִּקְרָא. 8) כָּלִיל, כָּלֵל. If לְ is to be placed before a substantive, it must be used after נָא; thus, אֶרְדָּכָלֵל. If the article is to be inserted, it must be put with the noun; e. g. *the whole earth*, הַכָּלִיל אֶרְדָּא־אֶרְדָּא not כָּלִיל אֶרְדָּא־אֶרְדָּא, because לְ is originally a substantive (*totality, the whole*), and, agreeably to what has been said in Ex. XII. 1, does not take the article in the construct state. 9) פָּרִי and גַּפְשִׁי remain unchanged in the construct state of the singular. 10) מְלָאוֹת. 11) אֶחָד. 12) I have given, נָתַנְתָּה. 13) לְבָם. 14) אֶחָבָה. 15) Also can take נָא as a sign of the accusative.

he had made. I have seen<sup>16</sup> the garden which he has planted<sup>17</sup>. The earth (belongeth) to the Lord. God sheweth<sup>3</sup> mercy to David. The river Pison compasseth<sup>18</sup> the whole<sup>8</sup> land of Havilah<sup>19</sup>.

**XIV. *The regular Noun (which suffers no change of vowels) with suffixes.***

(Stuart, § 336. Lee, art. 145, 5, etc.)

EXAMPLES.

Thy whip. Our whip. Thy strife. His voice. Your (*masc. pl.*) whip. My thorn. Your (*masc. pl.*) thorn. Thy (*fem.*) voice. Thy (*fem.*) thorn. Your (*fem. pl.*) voices. His thorns. Your (*masc. pl.*) voices. Your (*masc. pl.*) whips. Your (*masc. pl.*) contentions. Our rows. Their (*masc.*) horses. His bullocks. Thy mantle. Our refuge. His seed. Their laws. My wisdom. Your wells. Her wells. His purse. Our bed. Your mantles. Their (*fem.*) chain. Their (*masc.*) chain. Her chain. Their (*masc.*) chains. From his mantle. Out of our bottle. In his prayer he praised<sup>1</sup> the Lord. The woman came<sup>2</sup> from her booth. Through<sup>3</sup> your subtlety I (am) poor. In thy joy shalt thou die<sup>4</sup>. My curses fall<sup>5</sup> upon thee<sup>6</sup>. Thy (*fem. sing.*) wounds (were) great<sup>7</sup>.

16) I have seen, רָאִיתִי 17) נְצַע, he has planted. 18) סַב.

19) With the article; proper names do not usually take the article. Stuart, § 413 (1); Lee, art. 221 (3.)

Ex. XIV. 1) He praised, בָּחַדְתָּ. 2) בָּחַדְתָּ. 3) בָּ. 4) בָּ. Thou shalt die, חָמֵתָ. 5) גָּפֶלָ. 6) Upon thee, עַלְיָךְ. 7) בְּדוֹלָותָ.

## ON THE REGULAR VERB.

(Stuart, §§ 171—222. Lee, artt. 182—197.)

## KAL.

(Stuart, §§ 181, 194—202. Lee, artt. 188—192.)

XV. *On the Præterite Kal.*

(Stuart, § 194. Lee, art. 188.)

## EXAMPLES.\*

The princes went<sup>1</sup> into the palace. They sent seven thousand<sup>2</sup> camels<sup>3</sup>. Thou Lord, thou triest \*\* the heart. Thou visitest the brother. Thou hast torn his yoke<sup>4</sup> from off<sup>5</sup> thy neck. Thou pitchest the ark from within and from without with pitch. Asenath bare to Joseph, Manasseh and Ephraim. Ye polish the iron. I do not trust in oppression and robbery. Trust in the Lord, and pour out your hearts before him<sup>6</sup>. I have poured out the anger. The soul remembers God. Think not

Ex. XV. \* Several verbs with gutturals occur in this exercise, yet only in forms which suffer no change of vowels in consequence.

1) Here observe, once for all, that the Hebrews express our imperfect, perfect, pluperfect, and even our present, by their perfect. Cases in which the Hebrews also make a finer distinction belong to the syntax. 2) Seven thousand, שְׁבָעֵת אֶלְפִּי. 3) Plur. גַּמְלִים, from גַּמְלָה. \*\*) See Ex. XIII. 4) His yoke, עֲלוֹת. 5) Before him, מַעַל. 6) Before him, לְפָנָיו.

upon the kindness<sup>7</sup> which I have shewn<sup>8</sup> to you<sup>9</sup>. Ye have spoken good. The kings<sup>10</sup> sit upon<sup>11</sup> the throne. The queen rejoiceth over<sup>11</sup> gold and silver.

### XVI. Infinitive Kal.

(Stuart, §§ 195, 196, 212 (2) and (3). Lee, art. 190, 6—8.)

The infinitive has two forms, called its absolute and its construct state. The absolute form occurs only when the infinitive is used as an accusative absolute, i. e. adverbially, and when in Latin we should have the gerund in *do*; e. g., **שָׁאֹל שָׁאַל**, *interrogando interrogavit*. In all other cases we find the apocopate form; e. g., to write, **כְּתָבָה**.

### EXAMPLES.

They went to\* sharpen the share. The sons of<sup>1</sup> Jacob came<sup>2</sup> to<sup>3</sup> Joseph to buy corn. The vine-dresser has pruned<sup>4</sup> the vineyard. He goes to prune the vineyard. The father died<sup>5</sup> in the weeping. He commanded<sup>6</sup> to think upon. The king subdued<sup>7</sup> the enemy. They came<sup>2</sup> in order to subdue the enemy. And David arose<sup>8</sup> in order

7) Accusative. 8) I have shewn, **עֲשִׂיתִי**. 9) **לְכָם** (לְכָמִים) 10) Plur. **מִלְכִים**, from **מֶלֶךְ**. 11) **עַל**.

Ex. XVI. \* To, i. e. in order to, **לְ** with an infinitive. This **לְ** is to be prefixed according to the rule given in Ex. IV. 1) The sons of, **בְּנֵי**, construct state of **בָּנִים**, plur. of **בָּן**. 2) **כָּאֹה**. 3) **אַל** with the line Maqqeph. Ex. III. 4) i. e. pruning (*infin. absol.*) he has pruned. 5) **וַיִּקְרַת**. The (ן) under the מ is Qamets Hhateph. 6) **צָרַת**. 7) The construction as in 4. 8) **גַּזְבָּם**. The (ן) under the פ is Qamets Hhateph.

to dwell in Jerusalem. He hath ceased<sup>9</sup> to hide the face. He keepeth<sup>7</sup> truth. Cease<sup>11</sup> from keeping anger<sup>12</sup>. God judgeth<sup>7</sup> the people. God cometh<sup>13</sup> to judge the children<sup>14</sup> of Israel.

### XVII. *Imperative Kal.*

(Stuart, §§ 201, 212 (5). Lee, art. 191.)

The imperative is the same in sound with the infinitive construct, but forms a feminine and a plural. There is no third person to the imperative, nor an imperative to the passive voice (the exceptions must be learnt from the grammar), but these are supplied by the future.

#### EXAMPLES.

Buy us<sup>1</sup> some<sup>2</sup> corn. Tremble, inhabitants<sup>3</sup> of the land. Gather the children\*. Write to the Jews as (is) good in your<sup>4</sup> eyes; and seal (it) with the king's seal. Trust in the Lord, and pour out the heart before him<sup>5</sup>. Hear my voice, daughter of the king. Daughters<sup>6</sup> of Israel, think of the house of God. Pursue the enemy<sup>7</sup>. Ye women

9) Ex. XIII. 10) **הַרְפָּה** (Ex. XIII. 11) **חִידָּל** (Ex. XVII. 12) The Hebrews retain with the infinitive the cases governed by the verb: therefore, 'anger' must be rendered by an accusative. 13) **אֵת**. 14) **בָּנִי**, construct state of **בָּנָה**, and to be joined by Maqqeph to the word following. Cf. 1).

Ex. XVII. 1) **לֹכֶד**. 2) **מִיעֲטָה**. 3) **יַשְׁבִּים**, construct state of **יַשְׁבָּה**. 4) Your eyes, **עִינֵיכֶם**, from **עִין**. 5) **עַזְלָלִים** (\*) **עַזְלָלִים**. Before him, **בְּנֹתָה**. 6) **בָּנִים**, construct state of **בָּנָה**. 7) **לְקָנִיו**.

assemble the sons<sup>8</sup>. Pursue, women<sup>9</sup>, the wicked. Praise God! Remember, Lord, the reproach of thy servant<sup>10</sup>. Recompense thy servant. Remember me<sup>11</sup>, Lord of Hosts.

### XVIII. Future Kal.

(Stuart, §§ 197, 198, 200, 212 (4.) Lee, art. 189.)

The future [by Lee called *the present*] of transitive Kal (i. e. with Pattahh, e. g., נִתְבַּח), is formed with Hholem (יִכְתָּבֵ), of intransitive Kal (i. e. with Tseri or Hholem, e. g., נִגְלַתֵּ, קִפְתַּחֵ), with Pattahh (יִקְתֹּנוּ, יִגְדַּלֵּ).

#### EXAMPLES.

Mine enemy will sharpen his eyes<sup>1</sup> upon me<sup>2</sup>. Joseph shall sell the corn to the Egyptians. I will pursue and kill the enemy. I will pour out the soul before the Lord. The king will be very wroth. They shall not deal out bread. Thou shalt sharpen the sword. Ye shall dwell in heaven. I will subdue the enemy<sup>3</sup>. Thou, woman, shalt prune the vineyard. We will lament the man. Ye daughters<sup>4</sup> of Israel shall remember God. God will remember all men<sup>5</sup>. I will dwell in the house of God. I will hide the face before God. Ye sons<sup>6</sup> of Canaan shall lament the wickedness.

8) בָּנִים, from the sing. אֲשֶׁר. 9) בְּנִים, from the sing. נִשְׁׁה. 10) Thy servant, עָבֵדךְ, in pause עָבֵדךְ; from עָבֵד. 11) לִי to be joined by Maqqeph to the preceding word.

Ex. XVIII. 1) His eyes, עֵינָיו. 2) Upon me, לִי. See Ex. XVII. <sup>10</sup>. 3) Ex. XVII. <sup>7</sup>. 4) Ex. XVII. <sup>6</sup>. 5) All men, אָתָּה-בָּלָאָדָם. 6) Ex. XVI. <sup>1</sup>.

XIX. *Participle Kal.*

(Stuart, §§ 202, 212 (6) (7). Lee, art. 192).

The Hebrews frequently use the participle where other languages employ a finite mood, or a proposition with the pronoun relative.

## EXAMPLES.

Zillah bear Tubalcain, who<sup>1</sup> polished all kinds of instruments and iron. God (is<sup>2</sup>) a righteous judge<sup>3</sup>. Every creeping thing that creepeth upon the earth was destroyed<sup>4</sup>. A man of wickedness (is one) who winketh with his eyes<sup>5</sup> and speaketh with his feet<sup>6</sup>. Ahasuerus ruled<sup>7</sup> from India unto Ethiopia. The king ordered<sup>8</sup> that<sup>9</sup> every man should rule in his own house<sup>10</sup>. Hege was<sup>11</sup> chamberlain<sup>12</sup> of king Ahasuerus, and keeper<sup>13</sup> of the women. Thou (art he) that subduest the people. He (it is) who pursues the king. Thou, Lord, art blessed<sup>14</sup> among<sup>15</sup> the children<sup>16</sup> of Israel. The enemy that troubleth you<sup>17</sup>. He pursueth<sup>18</sup> the man.

Ex. XIX. 1) The relative pronoun in this exercise is not to be rendered by אֲשֶׁר, but to be omitted, and the verb belonging to it to be put in the participle. 2) See Ex. VII. 4. 3) i. e. judging right. 4) Was destroyed, נִשְׁמַד. 5) Ex. XVIII. 1. 6) His feet, רְגֻלִי. 7) i. e. he, a ruler; Ex. VII. 4. 8) צָנָה. 9) That, should be, לִיְהֹוּת. 10) His house, בֵּיתוֹ. 11) הוּא (see Ex. VII. 4. 12) סְרִים, construct state סְרִים. 13) By the participle. 14) By the part. pass. (Paul) of בָּרָךְ. 15) בָּרוּךְ. 16) Ex. XVI. 1. 17) אָתְּקָם (18) i. e., he (is) pursuing.



XX. *Niphal.*

(Stuart, §§ 182, 213. Lee, artt. 183, 1—3, 193).

Niphal has generally *a medial* (reciprocal) signification; but also frequently a *passive* one. Verbs which have no Kal, have in Niphal *an active*, or *neuter* signification, and are, as it were, *deponents*.

## EXAMPLES.

Thy words<sup>1</sup> are sweet as honey. Their judges<sup>2</sup> are thrown over<sup>3</sup> a rock, in order that<sup>4</sup> they may hear<sup>5</sup> my words<sup>6</sup> that they are good<sup>7</sup>. I shall be destroyed, I and my house<sup>8</sup>. The soul that blasphemeth<sup>9</sup> shall be rooted out from among \* the people. The king's scribes<sup>10</sup> were called, and there was written to all people according to all that<sup>11</sup> Haman had commanded<sup>12</sup>. A writing, written in the name<sup>13</sup> of the king, is not<sup>14</sup> to revoke<sup>15</sup>. The prophet will prophecy peace. His kingdom shall be broken and divided<sup>16</sup> to<sup>17</sup> the four<sup>18</sup> winds of heaven. I have broken his heart<sup>19</sup>. All your

Ex. XX. 1) Thy words, אִמְרָתֶיךָ. 2) Their judges, שִׁפְטֵיהֶם. Respecting the interpretation of this verse, see Simonis' Lexicon, v. شִׁפְטָה. 3) from בַּיִת (a hand). 4) לְ. 5) שְׁבֹטָע is a verb Lamedh Guttural, but in this form is quite irregular. 6) My words, אִמְרָתִי. 7) That they are good, בְּרִכְעָמָה. 8) My house, בֵּיתִי. 9) גֶּשֶׁךְ, fem., because גֶּשֶׁךְ (soul) is a fem. \*) 10) Scribes of, סְפָרִים, from סְפָר, בְּלִיאָשָׁר. 11) מְקֻרָב. 12) צְבָח. 13) שָׁם, also in the construct state. 14) Is not, אֵין. 15) To revoke, לְהַשְׁיב. 16) And will be divided, נְתַחַז. 17) לְ. 18) אֲרַבָּע; the article is not to be expressed in Hebrew. 19) His heart, לְבָבוֹ.

ways<sup>20</sup> are not hidden from me<sup>21</sup>. Your iniquity<sup>22</sup> is not hidden before me. The earth shall be corrupt before God, and<sup>23</sup> it shall be filled with<sup>24</sup> wickedness.

## XXI. *Piel and Pual.*

(Stuart, §§ 183, 184, 214, 215. Lee, art. 183, 4—6, 194).

Piel has usually the causative signification of Kal; hence the English “*to cause*,” may frequently be rendered by this form. It also frequently bears the signification of Kal, or is an intensive of Kal. The Pual has the passive signification of Piel.

### EXAMPLES.

My lips<sup>1</sup> speak purely<sup>2</sup>. A mouth which speaketh<sup>3</sup> great things<sup>4</sup>. The Lord buildeth<sup>5</sup> Jerusalem, and will gather together the outcasts<sup>6</sup> of Israel. Thy tongue<sup>7</sup> deviseth<sup>8</sup> mischiefs; like a sharp<sup>9</sup> razor, working<sup>10</sup> deceitfully<sup>11</sup>. I have gathered you<sup>12</sup> together, and blown upon you<sup>13</sup> with the fire<sup>14</sup> of

20) Your ways, מִלְפָנֵי, from פָּנָה. 21) Before men, בְּרַאֲךָם. 22) Your iniquity, צַוְּבָם. 23) I followed by Daghesh. 24) The simple accusative.

Ex. XXI. 1) My lips, שְׁפָתִי. 2) To be pure, בָּרֶר. 3) Use the participle; comp. Ex. XIX. 4) Great things, גְּדוֹלָהִים. 5) בָּנוֹה, construct state of בָּנוֹה, (*a builder, founder*). 6) Construct form נְרוֹחִי, from נְרוֹחָה, plur. נְרוֹחִים. 7) Thy tongue, לְשׂוֹנָךְ. 8) תְּחַשֵּׁב. 9) Part. Pual. 10) Working, עַשְׂתָּה. 11) אַתְּכֶם. 12) Upon you, עַלְיכֶם. 13) אַתָּה, and thus also in its construct state.

\*

mine anger. Behold! a great wind, which brake<sup>3</sup> in pieces the rocks<sup>15</sup>, (was) before the Lord. The eyes of all<sup>16</sup> shall wait upon thee<sup>17</sup>. Sanctify the congregation. I wait for thy salvation, O Lord. I also am formed<sup>18</sup> out of the clay, as thou<sup>19</sup>. The waters shall extend themselves greatly over the earth. The wind brake in pieces the rocks<sup>14</sup> before the Lord. He came<sup>20</sup> leaping<sup>21</sup> and dancing<sup>22</sup>.

## XXII. *Hiphil and Hophal.*

(Stuart, §§ 185, 186, 216, 217. Lee, artt. 183, 7, 8, 195).

Hiphil is still more frequently than Piel the *causative* of Kal, and sometimes also it is *intransitive* and *neuter*; e. g. הַצְלִיחַ, *to cause to be prosperous*, and, *to be prosperous*. Hophal is the passive of Hiphil.

### EXAMPLES.

Lo it is I<sup>1</sup> who have hardened<sup>2</sup> the heart<sup>3</sup> of the Egyptians. Joseph was<sup>4</sup> governor over the land: he it was<sup>4</sup> who<sup>5</sup> sold (corn) to all<sup>6</sup> the people. And the woman said<sup>7</sup> to Joab; behold, his head shall be thrown<sup>8</sup> over<sup>9</sup> the wall. Thou<sup>10</sup>, thou art cast out

15) סְלֻעָם from סְלָע. 16) The eyes of all. 17) עִינֵּי־כָּל. 18) אֶלְיךָ. 19) כִּמְזָקָה. 20) בְּקָרְבָּן (פָּנָן). 21) כִּרְבֹּר, Pilpel. 22) כִּרְבֹּר, Pilpel; use the part. Pilp̄l.

Ex. XXII. 1) Lo it is I, הִנֵּנִי. 2) Piel. 3) לְבָד, and thus in its construct form. 4) חָזָא, Ex. VII. 4. 5) Ex. XIX. 1. 6) On כָּל, see Ex. XIII. 8. Here the sign of the dative is not attached to the second noun as the article is, but to כָּל; therefore לְכָל־חָעֵם. In the same manner also מַן, אֲתָּה, בְּ, כְּ, בָּ, etc., are joined to כָּל. 7) And she said, וַתֹּאמֶר. 8) Hophal. 9) בְּעֵד. 10) Personal pronoun. Ex. VII.

of thy grave as an abominable<sup>11</sup> branch. I destroy your high places. Ye<sup>10</sup>, ye are departed<sup>12</sup> out of the way, and cause many\* to stumble (who live) in the law. Blessing upon<sup>13</sup> the head that selleth corn! Thou knowest all my ways<sup>14</sup>. The fire layeth waste<sup>15</sup> the dwelling<sup>16</sup> of the sanctuary. God is exalted<sup>17</sup> in his power. With<sup>18</sup> God is the power to help<sup>19</sup> and to cast down<sup>20</sup>. The sons of Abraham shall offer a burnt offering upon the altar.

### XXIII. *Hithpael and Hothpaal.*

(Stuart, §§ 187, 218. Lee, art. 183, 9.)

The Hithpael conjugation is principally *reflexive*, and expresses *a making one's self to be that which the Kal signifies*, e. g. קָדַשׁ to be holy, קָדַשׁ to make one's self holy, to sanctify one's self: hence it also expresses *an exhibiting one's self as being or doing that which the ground-form signifies*. The Hothpaal occurs in very few verbs, as פְּקֹד to visit, examine, טְמֹא to be unclean, בְּבִם to wash.

#### EXAMPLES.\*

Jehu conspired against Joram. King Joram was

11) Part. Niphal, to be placed after its substantive. 12) Ye are departed, סָרַפְתֶּם, from סָרַף. 13) לְ. 14) My ways, מִכְוָן, from דַּרְךָ. 15) Hophal. 16) from בְּמִצְבָּה. 17) To be exalted, שָׁגַב, Hiphil; use the future. 18) נִ with would be בְּאֵלֹהִים, but instead of this the Hebrews say בְּאֱלֹהִים. 19) To help, לְעֹזֵר. 20) i. e. To cause to fall.

Ex. XXIII. \* When no conjugation is especially mentioned, the Hithpael is to be used.

returned<sup>1</sup>, in order<sup>2</sup> to be healed in Jezreel of<sup>3</sup> the wounds<sup>4</sup> which the Syrians had given<sup>5</sup> him. The people were wroth, and cursed<sup>6</sup> the king that they suffered hunger<sup>7</sup>. The servants<sup>8</sup> conspired against the master, and slew him<sup>9</sup> upon<sup>10</sup> his bed. The children of Benjamin shall be numbered from the cities<sup>11</sup>. My soul<sup>12</sup> is poured out upon me<sup>13</sup>. The people was numbered. They hold together and do not separate. The Levites, after<sup>14</sup> the manner of their fathers<sup>15</sup> were not numbered<sup>16</sup>. The wicked<sup>17</sup> give themselves up<sup>18</sup> to do<sup>19</sup> wickedness.

#### XXIV. *Promiscuous Examples on regular conjugation.*

##### EXAMPLES.\*

They sow wheat and reap thorns. Ye shall

- 1) Returned, שָׁבַת. 2) In order to, לְ; Ex. XVI. 1. 3) מִן with Maqqeph, which hinders the assimilation with the letter following. 4) Plur. from מִקְרָה, which word, being feminine, would properly have מִקְרָה in the plural; many substantives with a feminine form have in the plural a masculine termination, and vice versa, Stuart, §. 322. 5) חַפֵּי. 6) Piel, with נָ pre-fixed to the noun governed. 7) That they suffered hunger רֹעֶב, fut. Kal of עֲזַב, plur. of עָזָב. 8) עֲבָדִים (עָזָב), plur. of עָזָב. 9) And slew him, גַּיְנְהָרָגָה. 10) עַלְיָה, from עִיר, a city. 11) עֲרִים (עִיר), fem. 12) My soul, נֶפֶשׁ, fem. 13) עַלְיָה, upon me. 14) לְ. 15) Their fathers, אֲבֹתֵיהֶם, irregularly formed from אָבָּא. The more usual form is אֲבָתָם. אָבָּא is one of the anomalous nouns mentioned by Stuart, § 394. 16) Hothpaal. 17) רָשָׁעִים (רָשָׁעִים), plur. of רָשָׁעַ. 18) To give one's self up, מִכְרָה, Hithpael. 19) To do, לְעַשְׂוֹת.

Ex. XXIV. \* Where there is no express mention of the conjugation, Kal is to be employed.

not<sup>1</sup> go to them<sup>2</sup>. The feet of<sup>3</sup> the priests were dipped<sup>4</sup> in the brim<sup>5</sup> of the water. Thou couplest the five<sup>6</sup> curtains, and doublest the sixth<sup>7</sup> curtain. Thou, Lord, wilt number my steps<sup>8</sup>, thou wilt not watch over my sins. And ye, ye shall be gathered<sup>9</sup> one after another<sup>10</sup>. He is as one<sup>11</sup> that gathereth ears<sup>12</sup>. Jacob separated the lambs<sup>13</sup>. I am poured out<sup>5</sup> like water, and all my bones<sup>14</sup> are out of joint<sup>15</sup>. Lo, I<sup>16</sup>, I have conspired against my lord<sup>17</sup>. He went mourning. My groaning is not hid from thee<sup>18</sup>. Thou, thou art cast out<sup>19</sup> of thy grave as an abominable<sup>20</sup> branch. The rod is broken<sup>4</sup> that smote thee<sup>21</sup>. The officers drew near unto Moses. There lacketh not<sup>22</sup> a man of us<sup>23</sup>. Ye shall be remembered<sup>24</sup> before the Lord your God. Remember me<sup>25</sup>, O my God, for good<sup>26</sup>. The butler brought Joseph into remembrance<sup>27</sup> with<sup>28</sup> Pharaoh. The wicked will prevert the words<sup>29</sup> of the right-

- 1) לֹא or, אל with Maqqeph. 2) To them, הם. 3) The feet of, רְגִלָּה. 4) Ex. XX. 5) בְּחִזְקָה, prop. at the end of the. 6) חֲמַשָּׁה. 7) שְׁשִׁירָה, with the article, to be put after the substantive. 8) My steps, צְעֵדָה from צָעַד. 9) Pual. 10) One after another, לְאַחֲרָאַחֲרָה. 11) As one that gathereth, i. e. as (one) gathering. 12) Plur. שְׁבָلִים, from שְׁבָלָה, a fem. with a masculine termination in the plural. See Ex. XXIII. 4. 13) בְּשָׁבִים. 14) My bones, עַצְמוֹתִי. 15) i. e. have separated themselves, Ex. XXIII. 16) Lo, I, הִנֵּנִי. 17) My lord, אֲדֹנִי, from אֲדֹגֶן. 18) From thee, i. e. before thee, בְּפִנְךָ. 19) Hophal. 20) Part. Niph. after the substantive. 21) Which smote thee, מִכְהָה. 22) The negative, as in Latin, is always placed before the verb, to which it is usually joined by Maqqeph. 23) Of us, מִنּנוּ. 24) Niphal. 25) לִי. 26) For good, טוֹבָה. 27) To bring into remembrance, זְכָרָה, Hiphil. 28) אֶלְיוֹן. 29) Words of, דְּבָרִים, from דָּבַר.

eous. He supported his hand<sup>30</sup> upon the wall. I rose in<sup>31</sup> the morning.

### VERBS WITH A GUTTURAL.

(Staart, §§ 223—233. Lee treats of these with the regular verb.)

**XXV. Verbs with a guttural for their first radical.**  
**Verbs : Pe guttural.**

(Stuart, §§ 224—228.)

### EXAMPLES.

Assemble the people. Thou shalt serve thy brother<sup>1</sup>. He believed them<sup>2</sup> not<sup>3</sup>. I will divide the spoil<sup>4</sup> of the enemy<sup>5</sup>. I am silent and will not open<sup>6</sup> my mouth<sup>7</sup>. They hold the man by<sup>8</sup> his feet<sup>9</sup>. The house is established for ever. Arm yourselves<sup>10</sup>, men, for the battle. Divide the land into seven parts<sup>11</sup>. Hope<sup>12</sup> in the Lord ; be strong, and he shall strengthen thine heart<sup>13</sup>. They bear their sins<sup>14</sup>. Thy land shall be divided by line. The city is not established, the walls shall be

30) His hand, יָדֹ. 31) בָּ, followed by the article, Ex. VI.

Ex. XXV. 1) Thy brother, אָחִיךְ, an irregular noun from אָחֵ, a brother. This is one of the anomalous nouns mentioned by Stuart, §. 394. 2) לְחַם. 3) לְאֵ. 4) Spoil of, שְׁלָלָ, from שְׁלָלָ. 5) Ex. XVII. 7. 6) I will not open, לֹא אַפְתַּח, פִּ, from פַּחַ, an irregular noun. 8) בָּ. 9) Ex. XXIV.<sup>3</sup>. 10) נִזְחָה. 11) Into seven parts, לְשֻׁבָּעָה חֲלָקִים. 12) לְשֻׁבָּעָה. 13) Thine heart, לְבָבֶךָ. 14) Their sins, חַטָּאתָם.

broken down. A well of water shall quicken thy bones<sup>15</sup>. The crafty hideth<sup>16</sup> himself, the simple\* are punished. The righteous is delivered out of trouble. When it goeth well with the righteous the city rejoiceth; and when the wicked perish<sup>17</sup> there is shouting. The land shall be divided by<sup>8</sup> lot<sup>18</sup>. No one<sup>19</sup> shall transgress the commandment which the king shall give<sup>20</sup>.

## XXVI. *Verbs with a guttural for a middle radical.*

*Verbs : Ayin guttural.*

### EXAMPLES.

The stone shall cry out of the wall, and the beam out of the timber shall answer<sup>1</sup> it. Ye<sup>2</sup>, ye have destroyed the vineyard. The lions roar. The prophets say<sup>3</sup>, he hath said<sup>4</sup>. They quench as tow. They are quenched as the fire of thorns. I am driven away as the locust. I have trusted in the Lord, I shall not slide. Thou hast enlarged my steps<sup>5</sup> under me<sup>6</sup> that my ancles did not slip. And God saw<sup>7</sup> the earth, and behold, it was cor-

15) Thy bones, עֲצָמֹתֶיךָ, from עַצְם. 16) Ex. XX. \* פְּרִתָּאִים plur. of פָּרִתִי. 17) When the — perish, i. e. in the perishing of; imp. constr. Kal of אָבֹד, with בָּן prefixed. Also, when it is well with, i. e., in the good of, בְּטֻבוֹן. 18) גּוֹרֵל construct form of גּוֹרֵל. 19) To be rendered by the third pers. sing. 20) He shall give, תַּגְנִין.

Ex. XXVI. 1) Shall answer יַעֲנֶה. 2) Ex. VII. \*. 3) By מִנְחָה in the future, said of the prophets. 4) He hath said, מִבְאָשָׁר. 5) Ex. XXIV. 8. 6) Under me, תְּפִלְתָּה. 7) Ex. XIII. 5.

rupt. God will shake out from his house<sup>8</sup> every one that doth not keep<sup>9</sup> this<sup>10</sup> word. They open their mouth against me<sup>11</sup>. The wicked shall be shaken from the earth. The king will be very wroth and his anger burns in him<sup>13</sup>. Behold the Lord, the Lord of Hosts, shall lop<sup>14</sup> the bough with terror, and cut down the forest with iron.

**XXVII. Verbs with a guttural for their third radical. Verbs : Lamedh guttural.**

(Stuart, §§ 232—236.)

**EXAMPLES.**

Remain\* at<sup>1</sup> Jericho until your beard<sup>2</sup> is grown<sup>3</sup>. Help us<sup>4</sup>, O Lord, that<sup>5</sup> we might praise thy name<sup>6</sup>. Who hath divided<sup>7</sup> a bed for the<sup>8</sup> overflowing of waters, that<sup>5</sup> they might fill the desert and wilderness, and that the grass may grow? He will send a writing to the king. Every one slingeth<sup>9</sup> with stones at<sup>10</sup> an hair('s breadth), and doth not<sup>11</sup> miss. The hair is grown<sup>3</sup>. The earth shall open itself, and righteousness shall

8) His house, בֵּיתוֹ, from בֵּית, which is irregular in the plural.  
9) יִקְרַם future, prop. he will keep upright. 10) Ex. VIII. 10.  
11) Against me, עֲלִי. 12) Plur. רְשָׁעִים, from רְשָׁעָה. 13) In him, בָּו. 14) Say, (is) in (כִּ) lopping a lopper. Ex. XVI.

Ex. XXVII. 1) Remain, שְׁבַי. 2) Your beard, בְּנֵבֶם, from נֵבֶן. 3) Piel. 4) Help us, הַזְּמִיעָנוּ. 5) That, לְ with an infinitive. 6) Thy name, קְדָשָׁךְ, in pause קְדָשָׁךְ. 7) Hath divided, פְּלִגֵּן Piel. 8) Ex. XIII. 9) Particip. Kal. 10) אַלְפָא. 11) לֹא.

grow forth. The Lord shall satisfy thy soul in droughts; thy bones<sup>12</sup> shall he make fat\*. With<sup>13</sup> fruit shalt thou satisfy the land; thou causest<sup>14</sup> herbs to grow for the cattle. Wine maketh glad<sup>15</sup> the heart<sup>16</sup> of man. They have taught the people to<sup>19</sup> swear by Baal, and the people shall learn<sup>17</sup> to<sup>19</sup> swear by my name<sup>18</sup>. Every thing<sup>20</sup> that is upon<sup>1</sup> earth shall perish. Cursed be<sup>21</sup> he<sup>22</sup> that keepeth back his sword<sup>23</sup> from blood. By<sup>1</sup> the Lord<sup>24</sup> shalt thou swear, and him<sup>25</sup> shalt thou serve.

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12) עַמְצָמוֹת, plur. of עַמְצָם. In order that this passage may not be unintelligible to the learner, let it be briefly remarked that the Hebrew, in his warm country, looked upon rain and dew as a peculiar blessing from God; whence the expression "to wish any one *dew or rain from heaven*" is equivalent to "to wish any one prosperity." Compare Gen. xxvii. 28, where Isaac blesses his son Jacob with the words, "God give thee of the *dew of heaven*;" and in Deut. xi. 13, etc., God says to the Israelites, "If ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, I will give you the *rain of the land in his season, the first rain and the latter rain.*" \*) יְחִילֵי צָבָן. 13) מִן. 14) Use the particip. Hiphil. 15) Fut. Piel. 16) לְבָבָךְ, construct form of בָּבָךְ. 17) Use the plural, because the preceding noun, מִנּוּ (people), is a collective. Stuart, §. 480. 18) My name, יְמִשְׁׁׁם, from מִשְׁׁם. 19) לְ? with an infinitive. 20) כָּל, to be joined by Maqqeph to the following נְשָׁרֶת. The Hholem must be changed into Qamets Hhateph; See Ex. III. 21) To be rendered by the particip. pass. Kal. Cf. Ex. XIX. 11. 22) By the participle. Comp. Ex. XIX. 1. 23) His sword, חֶרְבּוֹ, from חֶרְבָּה. 24) יְהִזְׁחִיתָה. How בְּ is to be prefixed, see Ex. IV. 25) אֲוֹתָוּ.

**XXVIII. Nouns which suffer no change of vowel  
in declension.**

(Stuart, Decl. I.)

The classification of nouns in Dr. Lee's Grammar, differs so much from that followed in these exercises, that no references to that work can here be given. In the Lexicon may be found to what order etc. each noun belongs.

**EXAMPLES.**

My sheaf rose<sup>1</sup>. Your sheaves did obeisance<sup>2</sup> to my<sup>3</sup> sheaf. God created<sup>4</sup> whales. The Lord loveth the righteous. The heroes are strong<sup>5</sup>. The liberties<sup>6</sup> of the people. The caravans in the wilderness. The wisdom of Solomon. The riddle of Samson. The fig-tree of Egypt. I have<sup>7</sup> many<sup>8</sup> garments. Fools despise wisdom. The dominion of the king. The deceit of the wicked<sup>9</sup>. The watches of the night. The laws (are<sup>10</sup>) good. The plains and the mountains. The plains of the field and the mountains of the land. The witnesses of righteousness stand up<sup>11</sup> before God. Bottles and purses. Bottles of wine. Songs to the Lord. Take<sup>12</sup> witnesses of righteousness with thee<sup>13</sup>. The lilies of the garden.

- Ex. XXVIII. 1) Rose, קָמָה. 2) Did obeisance, תִשְׁתַחֲווּנִיה. 3) See Ex. XIII. for the sign of the dative. 4) Created, בָרָא. 5) גָבָרִי, in pause for גָבָרִי. 6) Construct state; Ex. XII. 7) I have, i. e., (are) to me, לִי. 8) Plur., רְבִים 9) רְשָׁעִים (plur. of רָשָׁע). 10) Ex. VII. 4. 11) Stand up, קָמֵו. 12) With thee, אַתֶּךָ; in pause, אַתָּה.

NOUNS WHICH SUFFER A CHANGE OF  
VOWEL IN DECLENSION.

A. *Masculines.*

**XXIX.** *Nouns with final Qamets or Pattahh, pure and mutable, whether monosyllables or polysyllables, with preceding vowels immutable.*

(Stuart, Decl. II.)

EXAMPLES.

The Lord hears my voice from his temple. He hid his face. The foundations of the hills shook. According to<sup>1</sup> the cleanliness of my hands doth the Lord recompense me<sup>2</sup>. His judgment and his law will I not cast from me<sup>3</sup>. The judgments of the Lord are righteous<sup>4</sup>. Why hidest thou<sup>5</sup> thy face? Your hand<sup>6</sup>. will do<sup>7</sup> good. The stars of heaven declare<sup>8</sup> the glory<sup>9</sup> of God. The Lord hath sanctified<sup>10</sup> his temple, and his hand is<sup>4</sup> our rock. I will not go<sup>11</sup> in your waste places. The waste places of Judah shall be<sup>12</sup> a garden of God. The sun is a star of the heavens. There are many<sup>13</sup> waste places of the earth, and throughout the surface of the sea are there many<sup>13</sup> islands<sup>14</sup>.

- Ex. XXIX. 1) בָּשִׁיבַּ לֵי. 2) He doth recompense me, לֹא אָסִיר מִקְפֵּי. 4) To be righteous, מִצְדָּקָה. 5) Why hidest thou, מִזְחַתְּךָ? 6) יְדֶךָם 7) יְעַשְׂהָ 8) כְּבָדָךְ 9) כְּבָדָךְ 10) Hath sanctified, קִדְשָׁךְ. 11) I will not go, לֹא אַלְךָ. 12) כִּינִיתָ. 13) There are many, אֲמִים 14) כְּבָדָךְ.

**XXX. Nouns which have an immutable vowel in the final syllable, and Qamets or Tseri pure in the penult.**

(Stuart, Decl. III.)

EXAMPLES.

Rivers of water shall appear<sup>1</sup>. God sheweth mercy<sup>2</sup> to David his anointed. The heavens declare<sup>3</sup> the glory of God. Who will stand up<sup>4</sup> in<sup>5</sup> the place of righteousness? Seventy men<sup>6</sup> were<sup>7</sup> the<sup>8</sup> great men of the city. The great (men) killed<sup>9</sup> the king. Jehu slew<sup>10</sup> all his great (men.) The Lord is Lord of the whole earth. We are<sup>11</sup> lords of the beasts. Be not angry<sup>12</sup>, my lord. Stay the night<sup>13</sup>, my lords<sup>14</sup>. Great and mighty (men) are in the people: and the mighty of the people shall take the land in possession<sup>15</sup>. Lord, consider<sup>16</sup> my meditation. My heart<sup>17</sup> soundeth<sup>18</sup> like pipes. The hunger of the house (is) great. All the males of the town thou shalt not suffer to live<sup>19</sup>. God hath founded the earth upon its foundations. The sun knoweth his going down. And God said<sup>20</sup>, let there be<sup>21</sup> light in the<sup>5</sup> firma-

Ex. XXX. 1) Shall appear, יְרָאֵ. 2) Sheweth mercy, עֲשַׂה־חִסְכָּד. 3) סִפְרִי. 4) Will stand up, יְקִים. 5) בָּ. 6) Seventy men, שְׁבָעִים אַיִלָּת. 7) חַיִּ. 8) Respecting the article, see Ex. XII. 1. 9) חַמִּיתָו (הַמִּיתָו). 10) Slew, חִכָּת. 11) Simply the personal pronoun, *we*. Cf. Ex. VII. 4. 12) Be not angry, אַל־תַּהַרְ. 13) Stay the night, לִינֵי. 14) See Ex. XXIV. 17. 15) Will take in possession, יְרַשֵּׂ. 16) בִּנְחָ. 17) My heart, לְבִ. 18) חַמָּה. 19) Thou shalt not suffer to live, לְבִ. 20) And—said, אַל־תַּחַיֵּה. 21) Let there be, יְהִ.

ment of heaven. Cursed (art) thou<sup>22</sup>, upon thy belly shalt thou go<sup>23</sup>, and dust shalt thou eat<sup>24</sup>. I gave<sup>25</sup> you<sup>26</sup> clothes.

**XXXI. Dissyllabic Nouns with Qamets pure in the ultimate, and Qamets or Tseri pure in the penult.**

(Stuart, Decl. IV.)

**EXAMPLES.**

The Lord flyeth upon<sup>1</sup> the wings of the wind. There are no<sup>2</sup> words, but their voice is heard<sup>3</sup>. The commandments of the Lord are pure. The gold of the land is good. The trespass of the man (is) great, and the Lord will forgive<sup>4</sup> us our trespass. The man is a slave of his gold. All animals quench<sup>5</sup> their thirst. Wine maketh glad<sup>6</sup> the heart of man. Man<sup>7</sup> returneth<sup>8</sup> to<sup>9</sup> his dust. The wicked shall be destroyed<sup>10</sup> from the earth. The heavens and the earth were finished<sup>11</sup>, and their whole<sup>12</sup> host. And God took<sup>13</sup> from Adam one of his ribs; and he made<sup>14</sup> the rib into a woman.

22) Cursed (art) thou, אַרְזֵר אָתָּה. 23) Thou shalt go, תָּלַךְ. 24) And thou shalt eat, וַתֹּאכַל. 25) I gave, בִּנְתַּתִּי. 26) To you, לְכֶם.

Ex. XXXI. 1) עַל. 2) There are no, אֵין. 3) But is heard, בָּלִי גַּם. 4) And he will forgive, וַיְשִׁבְרִיחַ. 5) Collective noun, תְּשִׁבְרִיחַ. 6) שְׂמָחַ. 7) אֲדָم is a collective noun, and therefore takes a verb in the plural. Comp. Ex. XXVII.<sup>17</sup>. 8) Returneth, יָשִׁיבֵי. 9) אֶל, with Maqqeph. 10) Shall be destroyed, יִתְמַתֵּר. 11) כָּל־כָּלָג. 12) Their whole;—the suffix must not be put with כָּל, but with אָבָּא; therefore, קָל־צְבָאָם. 13) And he took, וַיִּקְחֵן. 14) And he made,—Heb., and he built,—וַיַּבְּנֵן.

And Adam said<sup>15</sup>, this is flesh of my flesh. Thou hast spoken<sup>16</sup> lies to me, and the Lord hath heard<sup>17</sup> the lies of thy mouth<sup>18</sup>. Delilah urged upon<sup>19</sup> Samson that he would tell<sup>20</sup> wherein<sup>21</sup> his strength (lay); and Samson said<sup>15</sup>, in the hair of my head. He hates him<sup>22</sup> on account of<sup>23</sup> his words. Your sins shall not be forgiven<sup>24</sup> you<sup>25</sup>.

**XXXII. Dissyllabic Nouns with Tseri pure in the ultimate, and Qamets pure in the penult. In the construct state Tseri passes over into Pattahh, and in some words into Seghol.**

(Stuart, Decl. V.)

**EXAMPLES.**

The vineyard is not pruned<sup>1</sup>; its hedge is broken down<sup>2</sup>. The servant put<sup>3</sup> his hand under the thigh of Abraham, his master. On our shoulders we bear<sup>4</sup> the spear. I have seen<sup>5</sup> stakes at the wall of the city. The old men are dead<sup>6</sup>. The sheep are shut up<sup>7</sup> in the folds; their folds hast thou broken. Put, I pray thee<sup>8</sup>, thine hand under my

15) And—said, וַיֹּאמֶר. 16) Thou hast spoken to me, דְבָרֶת־אֲלֵךְ. 17) And — hath heard, וַיִּשְׁמַע. 18) Thy mouth, פִּיהָ. 19) Urged upon, הַקִּיצָּה לְ. 20) i. e. To tell, לְהַגֵּד. 21) Wherein, בְּפָהָ. 22) Him, אֹתוֹ. 23) עַל־. 24) Shall not be forgiven, לֹא־בָּסַלְחָ. 25) לְכָם.

Ex. XXXII. 1) Is not pruned, לֹא־נִזְמַר. 2) Is broken down, נִשְׁאַנְיָ. 3) We bear, גַּבְرַץ. 4) I have seen, רָאִיתִי. 6) Are dead, מַתָּה. 7) Are shut up, גַּפְבָּ. 8) Put, I pray thee, שִׁים־נָא.

thigh. Isaac came forth<sup>9</sup> (from the) loins of Abraham. The old men of the land were honoured<sup>10</sup>. Mountains (are) a refuge for the wild goats. I have drawn<sup>11</sup> the wooden<sup>12</sup> stake out of the ground. Goliath had<sup>13</sup> a spear of brass<sup>14</sup> upon<sup>15</sup> his shoulders.

### XXXIII. Segholate Nouns.

(Stuart, Decl. VI.)

#### I. Nouns with A, E, or O, in the first syllable.

##### EXAMPLES.

The blessedness (*plur.*) of the man. In the law of the Lord (is) his delight. He standeth<sup>1</sup> not in the way of sinners. He is like a tree planted<sup>2</sup> by rivers of water. He doth not give his money upon<sup>3</sup> usury. I will love thee<sup>4</sup>, O Lord, my strength. The snares of death compassed<sup>5</sup> me about. My voice cometh<sup>6</sup> into his ears. Darkness is under his feet. The Lord recompenseth<sup>7</sup> me according to my righteousness. I have kept the ways of the Lord. Lo, a ram was caught<sup>8</sup> in a thicket by his horns. All the horns of the wicked will I break<sup>9</sup>. The lion is come up<sup>10</sup> from his thicket. This man

9) Came forth, **אָתָה**, with an accusative of that from which he came forth. 10) Were honoured, **כִּבְדֵּי**. 11) I have drawn, **נָסַעֲתִי**. 12) i. e. Stake of wood, (**עֵץ**). 13) Say, to Goliath (was) a spear, etc. 14) Of brass, **בְּחֶשֶׁת**. 15) **גַּיּוֹן**.

Ex. XXXIII. 1) **עָמָד**: 2) Part. pass. Kal of **שָׁתַל**. 3) **בָּ**. 4) I will love thee, **אֶרְחַם**. 5) Compassed me about, **אֶקְפֹּזֵי**. 6) **בָּ**. 7) Recompenseth me, **גְּמֻלֵּנִי**. 8) Was caught, **גָּאַחֵן**. 9) I will break, **עֲבֹתֵא**. 10) Is come up, **עָלֵה**.

spareth<sup>11</sup> his staff; those<sup>12</sup> brake<sup>13</sup> their staves. I have performed<sup>14</sup> my vows. All their vows shall they perform<sup>15</sup>. All thy wishes shalt thou say<sup>16</sup>. I will walk<sup>17</sup> in the paths of righteousness.

### XXXIV. Segholate Nouns.

#### II. Nouns with Gutturals in the last syllable.

(Stuart, Decl. VI.)

#### EXAMPLES.

The wicked bow<sup>1</sup> at<sup>2</sup> the gates of the righteous. Who shall dwell<sup>3</sup> in thy tabernacle. Lord, thou art the horn of my salvation, and thou givest me<sup>4</sup> the shield of thy salvation. The God of your salvation shall be exalted<sup>5</sup> above the people. The sun runneth<sup>6</sup> his course. The gates of eternity open<sup>7</sup>. Thou sendest springs into the valleys, they flow<sup>8</sup> between the hills. At<sup>9</sup> the voice of thy thunder they haste away<sup>10</sup>. Man goeth forth<sup>11</sup> to<sup>12</sup> his labour. Thou givest<sup>13</sup> them<sup>14</sup> their food. The fruit yieldeth<sup>15</sup> its seed. Three<sup>16</sup> times<sup>17</sup> hast thou deceived<sup>18</sup> me<sup>19</sup>. He hath supplanted me these two times<sup>20</sup>.

11) חַשְׁךָ. 12) אֶלְחָה. Cf. Ex. VIII. 13) רַעִי (from רַעֲנָה). 14) שְׁלֹמֹתִי. 15) They shall perform, יִשְׁלֹמְגִי. 16) Thou shalt say, תֹּאמֵר. 17) I will walk, אַחֲלָה; in, בְּ.

Ex. XXXIV. 1) Bow, שְׁחַדָּה. 2) Shall dwell, עַל. 3) Shall be exalted, יָרִים. 4) And thou givest me, נָתַתָּנוּלִי. 5) Shall be exalted, מָנוֹר. 6) Open, נָפְתָחָה. 7) They flow, יַהֲלֹכְבִּי. 8) They flow, מַפְתָּחָה. 9) They haste away, יַחֲזֹוּן. 10) They haste away, בַּרְתָּפָתָה. 11) They haste away, בַּרְתָּפָתָה. 12) In, בְּ. 13) In, בְּ. 14) Supum, פֻּעַם. 15) Shallow, עַשְׂתָּה. 16) In the plural, לְהַם. 17) In, בְּ. 18) Thou hast deceived, הַתְּלִתָּה. 19) Me, בְּ. 20) By the dual,

XXXV. *Segholate Nouns.*III. *Nouns derived from verbs וְיַהֲיָה, וְיִהְיֶה, and לְהַיֵּה.*(Stuart, Decl. VI. *m—n.*)

## EXAMPLES.

The tree shall yield<sup>1</sup> its fruit. He despiseth the wicked in his eyes. The birds sing<sup>2</sup> among the branches<sup>3</sup>. The stork hath<sup>4</sup> his dwelling in the fir-trees. Ships go upon the surface of the seas. I have seen<sup>5</sup> the lions of the desert. My disease (is) great. The antelopes dwell in the mountains<sup>6</sup>. I will break<sup>7</sup> thy jaw bones. Samson found the jaw bone of an ass. Solomon had a throne, and twelve<sup>8</sup> lions stood<sup>9</sup> there<sup>10</sup>. And the lions of the throne (were of) gold; and all the vessels of king Solomon. I have<sup>11</sup> many<sup>12</sup> vessels.

XXXVI. *Nouns with Tseri pure, which either are monosyllables or have the preceding vowels immutable.*

(Stuart, Decl. VII.)

## EXAMPLES.

The Lord smiteth thine enemies. I shall be

Ex. XXXV. 1) Shall yield, יְהַנֵּיקֹל (יְהַנֵּן), prop., give their voice. 2) Voice, עַפְתָּאִים (עַפְתָּאִי). 3) Say, (is) to the stork, קְרַאֵתִי. 4) Say, (is) to the stork, קְרַאֵתִי. 5) I have seen, רָאִיתִי. 6) From, חַרְמִים (חַרְמָה), a mountain. 7) I will break, אַפְרַץ. The whole expression is equivalent to, “I will humble thee.” 8) Plur. of שָׁמֵד, שָׁמְדִים, plur. of שָׁמֵד, part. act. Kal of שָׁמַד. Comp. Ex. XIX. 10) סְבִבָּשׂ. 11) i. e. (there are) to me, לִי. 12) Plur. רַבִּים.

saved<sup>1</sup> from mine enemies. The snares of death prevented me<sup>2</sup>. He delivereth me<sup>3</sup> from mine enemies, and from them that hate me. His angels are spirits, his ministers a flaming<sup>4</sup> fire. The trees of the Lord (are) the cedars of Lebanon which he hath planted. The moon is made<sup>5</sup> for seasons. The sun and moon and stars are<sup>6</sup> for seasons of the year. I know not<sup>7</sup> the man and his name. Every one knows thy name. Adam<sup>8</sup> fixed<sup>9</sup> the names for all cattle, and for the fowl of heaven. Samson loved a woman, and her name (was) Delilah. Our God hath given our enemy into our hands.

**XXXVII. Nouns which insert Daghesh forte in the final letter of the ground-forms, when they receive accession.**

(Stuart, Decl. VIII.)

**EXAMPLES.**

The Lord in\* his own time will open heaven. God, thou (art) my shield and my refuge. There went up a smoke out of his nostrils<sup>1</sup>. The Lord

Ex. XXXVI. 1) I shall be saved, עַשְׂנִיא. 2) Prevented me לִזְמָנִי. 3) He delivereth me, חֲצִילָנִי. 4) Part. Kal of שָׁבֵן, to be placed after the substantive. 5) Is made, בָּשֶׂרֶת. 6) דָּחִי. 7) The negative לֹא is to be put before the verb. 8) With the article; for the Hebrews thus distinguish between the proper name, Adam, and מִן, man. 9) נָרָק.

Ex. XXXVII. \*) נָרָק. 1) The nostrils were looked upon by the Hebrews as the seat of passion and anger; hence these and similar expressions in reference to God.

sent forth<sup>2</sup> his arrows, and scattered<sup>3</sup> the clouds. I hear the breath of thy nostrils. He knoweth the thought of my heart. The Lord hath founded the earth upon the sea. The rocks are a refuge for the conies. The water formeth<sup>4</sup> sea. God formed man out of the earth, and breathed<sup>5</sup> into his nostrils the breath<sup>6</sup> of life. They both<sup>7</sup> (were) naked, Adam and his wife<sup>8</sup>. The brother loves thy mother. God loves the hearts of the righteous. His mother doth not know<sup>9</sup> her people. I love thee<sup>10</sup>, and thine heart (is) not<sup>11</sup> with me. Israel loved Joseph, and made him<sup>12</sup> a coat of many colours. Cities<sup>13</sup> and islands brought<sup>14</sup> the king a present. Who knoweth all the islands of the sea ?

**XXXVIII. Nouns ending in פַּ. These nouns are declined quite regularly except that with suffixes, etc. the ending פַּ is dropped.**

(Stuart, Decl. IX.)

#### EXAMPLES.

The tree shall yield<sup>1</sup> its fruit, and its leaf shall not wither<sup>2</sup>. The firmament sheweth<sup>3</sup> the work

2) שָׁלַח. 3) And scattered, וְיִפְצַח. 4) עֲשֵׂה. 5) And breathed, וְיִפְתַּח. 6) בְּשֶׁמֶת, const. form, בְּשֶׁמֶת. 7) They both, שְׁבַעֲנָה. 8) His wife, אֲשֶׁתָּו, from אֲשֶׁתָּא. 9) Doth not know, לֹא יְדַעַתָּה. 10) I love thee, אַחֲרַתְּךָ. 11) (Is) not with me, הַשִּׁיבָה (אַתָּה). 12) לוֹ. 13) עֲרָדִים, plur. of עָרָד. 14) חַיִּים (אַתָּה).

Ex. XXXVIII. 1) Shall yield, וְיִפְצַח. 2) Shall not wither, לֹא יְדַעַתָּה. 3) חַיִּים (אַתָּה).

of his hands. He liveth at<sup>5</sup> the end of the world. With the fruit of thy works thou satisfiest<sup>4</sup> the earth. The Lord rejoiceth over<sup>5</sup> his works. The flowing together of the water formeth<sup>6</sup> sea. Adam took leaves of the fig-tree for an apron. What shall be<sup>7</sup> the manner of the child, and (what shall be) his work? The staff of the Lord (is) my strength. I see<sup>8</sup> the end.<sup>7</sup> I stand upon the watch tower. The watch tower of the city (is) high. The watch towers of the enemies are in our hands. The appearance of the man is beautiful.

### B. *Feminines.*

(Stuart, Decl. X.—XIII.)

[For nouns which suffer no change in declension, see Ex. XXVIII.]

**XXXIX. Nouns which before the feminine ending נָנָה have a mutable Qamets or Tseri pure.**

(Stuart, Decl. XI.)

### EXAMPLES.

The righteous man doth not<sup>1</sup> walk in the counsel of the ungodly. Sinners do not remain<sup>2</sup> in the

4) Thou satisfiest, חֲשַׁבְתָּ. 5) בָּ. 6) עֲשָׂה. 7) What shall be, בְּאִתָּה. 8) מְהֵרָה.

Ex. XXXIX. 1) Doth not walk, לֹא־הָלַךְ. 2) Do not remain, לֹא־יַגְמֹגֶ.

congregation of the righteous. (It is) good to hear<sup>3</sup> the reproof of the wise. By<sup>4</sup> my rebuke I dry up<sup>5</sup> the sea. The foundations of the world roll forth<sup>6</sup> at thy rebuke, O Lord, at the blast of the breath of thy nostrils. Who knoweth the borders of his way? Who seeth the heaven unto<sup>7</sup> its end? Man shall rule<sup>8</sup> over<sup>9</sup> the fishes of the sea. God rested<sup>10</sup> from all<sup>11</sup> his works which he had made<sup>12</sup>. God breathed<sup>13</sup> the breath of life into the man's nostrils. Lo, a swarm of bees and honey (are) in the carcase of the lion. Samson awoke from his sleep and related<sup>14</sup> his dream.

**XL. Nouns derived from masculine Segholates of Decl. VI.**

(Stuart, Decl. XII.)

**EXAMPLES.**

My cry came<sup>1</sup> before him, even into his ears. The mountains rise<sup>2</sup>, and the valleys sink<sup>3</sup>. I have seen<sup>4</sup> the points of the hills from afar. The hills of the land I do not know. Your valleys sink<sup>3</sup>, our hills rise<sup>2</sup>. I have heard your cry from afar.

3) To hear, לִשְׁמֹעַ, a reproof of, etc. 4) בָּ. 5) אֶחָרֵיב (אֶחָרֵיב) fut. Hiph. of בָּרַב. 6) בָּנְלָה, Niphal, from בָּנַל. 7) Into, עַל. 8) Shall rule, יְרַדֵּת, fut. of בָּרַדָּה. 9) שְׁבָתָה. Hence the noun שְׁבָתָה, (the Sabbath.) 10) כָּל, i. e., he rested from the whole of his works. Comp. Ex. XIII. 8. 11) He had made, הַשְׁמִיד. 12) בָּנְפָח. 13) And he related, וַיִּגְדֵּל.

Ex. XL. 1) בָּאָה. 2) Rise, עַלְגָה. 3) יְרַדֵּת. 4) I have seen, רָאִיתִי.

God, thou<sup>5</sup>, thou hast formed<sup>6</sup> my reins. The Lord trieth<sup>7</sup> the reins and the heart. The spirit of Egypt shall fail<sup>8</sup>, and I will destroy<sup>9</sup> the counsel thereof. Blessed is the man<sup>10</sup> that walketh not in the way of sinners. A balance of deceit is an abomination to the Lord, but a just weight<sup>11</sup> is his delight. They did<sup>12</sup> according to<sup>13</sup> all the abominations of the heathen, whom the Lord had driven out<sup>14</sup> before<sup>15</sup> the children of Israel. Whosoever toucheth<sup>16</sup> the carcase<sup>17</sup> of an unclean animal or the carcase<sup>18</sup> of an unclean creeping thing, he is<sup>19</sup> unclean.

#### XLI. Nouns ending in the Segholate form תְּמִימָה.

(Stuart, Decl. XIII.)

#### EXAMPLES.

The Lord made garments for Adam and his wife<sup>1</sup>. And it came to pass, when<sup>2</sup> Joseph came

5) See Ex. VII. 6) Thou hast formed, קָנַתְּתָּן. 7) בְּחֵן. 8) Shall fail, נַכְּבֵחַ, or נַכְּבֵחַה, from בְּחֵחַ, the fut. Piel of בְּלֻעַ. 10) Say, blessednesses (אֲשֶׁר, Decl. IV.) of the man. 11) A just weight, אֲבּוֹן שְׁלֹמָה. 12) עֲשָׂה. 13) בָּ, secundum. 14) He had driven out, מַפְגִּי. 15) חֹזֵרִישׁ (חֹזֵרִישׁ), different from חֹזֵן: the former denotes *removal* from the object before which any thing is done, the latter a *quietly remaining* before it, coram, in adspectu. 16) חַטָּע, fut. of נַגְעַ. 17) בָּ. 18) i. e., animal unclean, (טְמֵנָה, fem. on account of חַיָּה, animal,) because the Hebrew usually places the adjective after the substantive. 19) He is, חָווָא.

Ex. XLI. 1) His wife, אֲשֶׁתְּהָ, from אֲשֶׁתְּ. 2) And it came to pass when — came, וַיָּהִי כַּאֲשֶׁר בָּא.

to his brethren<sup>3</sup>, that they took off from him<sup>4</sup> the garment which he had on<sup>5</sup>. The courses of the children of Israel. Heldai was a captain of the children of Israel, and in<sup>6</sup> his course (were) seventy-four thousand<sup>7</sup> (men). Solomon appointed<sup>8</sup> porters by<sup>9</sup> their courses at<sup>10</sup> the gate; for thus (was) the command of David. According to<sup>11</sup> your courses stand ye<sup>12</sup> in the sanctuary of the fathers<sup>13</sup>. The courses of the Levites. The Levites kept<sup>14</sup> charge in the tabernacle of congregation. They ministered unto Aaron the priest, and kept<sup>15</sup> his charge, and the charge for the whole congregation. Eli fell from the seat, so that<sup>16</sup> his neck brake and he died<sup>17</sup>. Thy posterity shall be called<sup>18</sup> after<sup>19</sup> the name of Israel.

## XLII. *The irregular Nouns.*

(Stuart, § 394.)

### EXAMPLES.

Fire went up<sup>1</sup> out of his mouth. The words of my mouth shall please<sup>2</sup>. A man leaveth his father and his mother and cleaveth unto his wife. God

3) His brethren, אֶחָדִים, from אֶחָד. 4) That they took off from him, וַיַּפְשִׁיטוּ אֹתָם. 5) He had on, i. e., was on him, עֲלֵיכֶם. 6) עַל. 7) Twenty-four thousand, עָלָף. 8) העמִיד, Hiph. of עִמָּד. 9) בַּבָּן. 10) בַּל. 11) בַּבָּן, secundum. 12) Stand ye, אָבֹת. 13) עַמְדוּ, imper. of עִמָּד. 14) צְשֻׂרָה. 15) שְׁמַרְתָּ. 16) So that — brake, נַתַּשְׁבֵּר. 17) And he died, נִגְבַּת. 18) Shall be called, תִּקְרָא. 19) עַל.

Ex. XLII. 1) Went up, עַלְהָ. 2) Shall please, i. e., shall be a pleasure, יְהִי לְרַצּוֹן.

said to the serpent, dust shalt thou eat<sup>3</sup> all the days of thy life. Listen to<sup>4</sup> the voice of thy wife. Adam called<sup>5</sup> the name of his wife Eve, because she was<sup>6</sup> the mother of all living. He said to his father and to his mother, I have seen<sup>7</sup> my sisters. Is there not<sup>8</sup> among<sup>9</sup> the daughters of thy brethren and in my people a woman; that<sup>10</sup> thou goest to take a wife of the Philistines? They said to the wife of Samson, entice<sup>11</sup> thy husband, that<sup>12</sup> he declare unto us the riddle. And she told it<sup>13</sup> unto the children of her people. The men of the city said, we will<sup>14</sup> hold a feast. At the death<sup>15</sup> of Samson came his brother and the whole house of his father, and they buried him<sup>16</sup> in the grave of Manoah his father. Joseph was hated<sup>17</sup> of his brethren.

## NUMERALS AND PARTICLES.

XLIII. *Cardinal Numbers.*

(Stuart, §. 395, and par. XXVIII., (p. 233). Lee, art. 181).

## EXAMPLES.

Unto Job were born<sup>1</sup> seven sons and three

3) Thou shalt eat, **רָאַכְל**, from **אַכְל**. 4) Listen to, **לִשְׁמֹע**. 5) **קָרָא**. 6) She was, **הִיּוֹת**. 7) I have seen, **רָאִיתִי**. 8) Is — not? **חֲנַן**, the **ח** is the interrogative: it should properly be written **חֲנַן**, but before gutturals **חֲ** becomes **חַ**. Stuart, §. 152, (d). 9) **בָּ**. 10) That thou goest to take, **לְקַחֵת**. 11) **פְּתִי**, imper. Piel of **קָרַח**. 12) That he declare to us, **וְנִגְדַּלְנוּ**. 13) And she told, **וְנִתְגַּדֵּל**. 14) We will hold, **בְּעִשָּׂה**. 15) At the death of, **בְּמוֹת**, from **מַתַּת**. 16) And they buried him, **וְנִקְבְּרֵה אָתוֹ**. 17) Say, his brethren hated (Joseph). **נִזְבְּנָה**.

Ex. XLIII. 1) There were born; **נָולְדִי**.

daughters. And his cattle was<sup>2</sup> seven thousand sheep<sup>3</sup>, and three thousand camels, and five hundred yoke of oxen<sup>4</sup>, and five hundred she asses. Solomon numbered all the strangers<sup>5</sup> that (were) in the land of Israel; and they were found<sup>6</sup> an hundred and fifty-three thousand and six hundred<sup>7</sup>. And he made<sup>8</sup> seventy thousand of them<sup>9</sup> to be bearers of burdens<sup>10</sup>, and eighty thousand to be hewers<sup>11</sup> in<sup>12</sup> the mountain, and three thousand six hundred overseers to make the people work<sup>13</sup>. And he built<sup>14</sup> a house of God\*; the length (was) sixty cubits<sup>15</sup>, the breadth twenty cubits. And the porch of the house (had in) length twenty cubits, and the height a hundred and twenty cubits. And he made<sup>8</sup> the most holy house, and overlaid it<sup>16</sup> with<sup>17</sup> fine gold to<sup>18</sup> six hundred talents. And he made<sup>8</sup> before the house two pillars<sup>15</sup>, thirty-five cubits<sup>15</sup> the length, and the chapter that (was) on the top five cubits. I have been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed<sup>19</sup> my wages<sup>20</sup> ten times.

- 2) And — was, **וַיְהִי**. 3) **צָאן** being a collective remains in the singular. 4) Yoke of oxen, **עֶמֶד־בָּקָר**. 5) The adjective after the substantive. Comp. Ex. XL.<sup>18</sup>. 6) And they were found, **וַיִּמְצָא**. 7) Say; a hundred and fifty thousand and three thousand and six hundred. 8) And he made, **וַיַּעֲשֵׂה**. 9) Of them, **מִהָּם**, (compounded of **מִן** and **הָם**, **חַמָּה**). 10) **סְפָל**, in the singular, collectively. 11) **חָזֵב**, collectively. 12) **בָּ**. 13) To make to work, **לִהְעַבֵּיד**, infin. Hiphil of **עַבֵּד**, with **לִ** prefixed. 14) And he built, **וַיְבִנֵּן**. \*) The article must be used here; it is equivalent to, — of HIS God. 15) Place the substantive before the number. 16) And he overlaid it, **וַיִּכְבֹּדֵהוּ**. 17) **אֶת**, followed by Maqqeph. 18) **לִ?**. 19) **חַלְפָה**, Hiphil. 20) My wages, **אֶת־מִשְׁכָּרָתִי**.

XLIV. *Ordinal Numbers.*

(Stuart, § 396. Lee, art. 181.)

## EXAMPLES.

David separated<sup>1</sup> the prophets with harps, psalteries, and cymbals ; and they cast<sup>2</sup> lots for<sup>3</sup> their office. And<sup>4</sup> the first lot came forth for (the son of Asaph) for Joseph ; Gedaliah (had) the second ; Zaccur, the third ; Izri, the fourth ; Nethaniah, the fifth ; Bukkiah, the sixth ; Jesharelah, the seventh ; Jeshaiah, the eighth ; Mattaniah, the ninth ; Shimei, the tenth ; Azareel, the eleventh ; Hashabiah, the twelfth ; Shubael, the thirteenth ; Mattithiah, the fourteenth ; Jeremoth, the fifteenth : Hananiah, the sixteenth ; Joshbekashah, the seventeenth ; Hanani, the eighteenth ; Mallothi, the nineteenth ; Eliathah, the twentieth ; Hothir, the twenty-first ; Giddalti, the twenty-second ; Mahazioth, the twenty-third ; Romamtiezer, the twenty-fourth. A river flowed<sup>5</sup> out of Eden, and became<sup>6</sup> four heads. The name of the first is Pison ; the name of the second river (is) Gihon ; the name of the third river is<sup>7</sup> Hiddekel ; and the fourth river (is) Euphrates. The ark of Noah rested<sup>8</sup> on the seventh month, on the seven-

Ex. XLIV. 1) חַבְדֵיל, Hiph. of בָּדַל. 2) And they cast, וַיְנִפְלָג. 3) Say ; lots of their office. 4) And — came forth, וַיָּגֹא. 5) יָצַא. 6) Became, לִהְיָה. 7) הִוָּה. 8) בָּגָנֶח, from נִגְחָה.

teenth day of the month, upon the mountains of Ararat.

[The prepositions בְּ, בַּ, בִּ. Respecting the manner in which they are prefixed to the noun and the infinitive, see Exx. IV. and VI.]

**XLV.** *The prepositions בְּ (in, at, with,) בַּ (as), בִּ (sign of the dative, to, for), תְּ (sign of the accusative, as regards, as to), אֶת (with), מִן (out from), מִעַל (with), with suffixes.*

(Stuart, § 408. Lee, art. 171, 10—14.)

#### EXAMPLES.

The Lord delivereth me<sup>1</sup>, for he hath a favour unto me. Through<sup>2</sup> thee, O God, shall I destroy<sup>3</sup> a troop. The heavens are<sup>4</sup> great; in them hath God set<sup>5</sup> a tabernacle for the sun. God blessed<sup>6</sup> them. God created man in<sup>2</sup> his own image; in the image of God created he him; male and female created he them. He took<sup>7</sup> from them their cattle as a prey. Flesh and bread shall serve<sup>8</sup> you for food. God blessed<sup>6</sup> the seventh day and hallowed<sup>9</sup> it. Thou shalt not eat<sup>10</sup> of the tree of knowledge; on the day that thou eatest<sup>11</sup> thereof, thou shalt

Ex. XLV. 1) Fut., shall deliver me. 2) בְּ. 3) I will destroy, אָרַזֵּץ. 4) חִיָּה. 5) Hath set, שָׁם. 6) בָּרוֹךְ, Piel of בָּרַךְ. 7) בַּיִן, perf. of בָּרַךְ. 8) Shall serve, יְחִיָּה. 9) And he hallowed, וַיְקַדֵּשׁ. 10) Thou shalt not eat, לֹא תֹאכֵל. 11) i. e., of thine eating, אֲכַלְתְּךָ, infin. constr. of אֲכַל.

die. The king rules over you, and over us shall God rule. Man returneth<sup>12</sup> to the earth, for from it was he taken<sup>13</sup>. The woman was<sup>14</sup> in the field, and the man not<sup>15</sup> with her. He did not tell<sup>16</sup> them what he had seen. And they took<sup>17</sup>, when<sup>18</sup> they saw him, thirty of their companions, that they might be<sup>19</sup> with him. I will put forth<sup>20</sup> a riddle to you, and, if ye can certainly declare<sup>21</sup> it, I will give you<sup>22</sup> thirty garments. We will burn thee (*fem.*) and thy father's house with fire. He said to her, Behold, I have not told<sup>23</sup> (it) to my father nor my mother, and shall I tell<sup>24</sup> it thee (*fem.*)? Let us do<sup>25</sup> to him, as he hath done to us. As they did<sup>26</sup> to me, so have I done<sup>27</sup> to them. And she said<sup>28</sup> to him; How<sup>29</sup>? thou sayest,<sup>30</sup> I love thee<sup>31</sup>, and thy heart is not<sup>32</sup> with me. And Samson said; If I be shaven<sup>33</sup>, then my strength will go<sup>34</sup> from me, and I shall become weak<sup>35</sup>.

#### XLVI. *Prepositions with plural suffixes.*

*The following prepositions were originally of the plural number, but this has gradually disappeared until it can be recognized in them only in con-*

- 12) Fut. יָשִׁיב. 13) He was taken, לְקַח. Pual of לְקַח. 14) הִיְתָה. 15) אֵין. 16) He did not tell, לֹא חִבֵּיד. 17) And they took, וַיִּקְחֻ. 18) When they saw him, i. e., upon their seeing (him), בְּרָאָתָם. 19) That they might be, וַיִּהְיוּ. 20) I will put forth, אֶחֱזֶה־נָא. 21) Ye can certainly declare, חָגַד חֲגִידָה. 22) I will give, אֶפְרַיד. 23) I have told, חָגַדְתִּי. 24) I will tell, אֶפְרַידְתִּי. 25) Let us do, גַּעֲשָׂה. 26) They did, עָשָׂו. 27) I have done, עָשָׂה. 28) And she said, וַתֹּאמֶר. 29) אִיד. 30) תֹּאמֶר. 31) I love thee, אֶחֱבָתִיךְ. 32) אֵין. 33) I am shaven, גַּלְחָתִי. 34) Then — will go, יָסַר. 35) I shall become weak, חָלִיתִי.

nexion with suffixes. **אַחֲרִי** (*after, behind*), **אֶל** (*to, towards*), **בּוּנָה** (*between, with suffixes of the sing. and plur.*), **מִן** (*from, out of, rarely in the plural, מִינִי*), **עַד** (*until*), **עַל** (*upon, over*), **תְּחִתָּה** (*under*).

(Stuart, § 407, (b). Lee, art. 171, 10—14.)

### EXAMPLES.

The evil will come<sup>1</sup> to thee ; it will reach<sup>2</sup> even unto thee. The Lord threw<sup>3</sup> great stones<sup>4</sup> upon them from heaven. Joshua came to them. My brother came<sup>5</sup> to me, saying<sup>6</sup>, Behind thee come<sup>7</sup> the enemy. The Lord said unto him, I (am) the most high God. Thou shalt keep my covenant between me<sup>8</sup> and between thee. Between them and between you will I make<sup>9</sup> a covenant. The enemy draweth<sup>10</sup> the sword behind you. I will raise them up<sup>11</sup> a prophet from among<sup>12</sup> their brethren, like unto thee, and I will put<sup>13</sup> my words in his mouth; and he shall speak<sup>14</sup> unto them all<sup>15</sup> that I shall command him. Hearken to<sup>16</sup> their voice and to all that they shall say<sup>17</sup> unto thee. Shew<sup>18</sup> them the manner of the king that shall reign over them.

Ex. XLVI. 1) Will come, **תָּבוֹא**. 2) Will reach, **חִצֵּע**. 3) Hiph. of **הַשְׁלִיךְ**. 4) Say ; stones great. Cf. Ex. XL.<sup>18</sup>. 5) **בָּא**. 6) Saying, **לֹאמֶר**. 7) **בָּאֹג**. 8) **בִּיִּי**, not **בִּיּוּ**; but of the other persons, **בּוּנָה** takes the plural suffixes. 9) I will make, **אַתְּבָה**. 10) **הַרְקִקָּה**. 11) I will raise up, **אַלְקִים**. 12) **מִקְרָב**, out of the midst. 13) I will put, **בְּנַתִּי**. 14) And he shall speak, **וַיְדַבֵּר**; unto, **אֶל**. 15) All that I shall command him, **אֲשֶׁר אַצְרָנוּ**. 16) Hearken to, **בְּשִׁמְעָה**. 17) They shall say, **יֹאמְרוּ**. 18) **לֹאמֶר**.

## ON THE VERB.

XLVII. *The regular Verb in all the conjugations.*

(Stuart, §§ 171—222. Lee, artt. 182—197. Cf. Exx. XV—XXIV.)

## EXAMPLES.

Blessed be<sup>1</sup> Jacob who is mindful of us<sup>2</sup>. Pharaoh will pursue the enemy. Pharaoh drew near and spake to the Egyptians. Thy tongue is a sharp<sup>3</sup> razor. They come<sup>4</sup> to burn incense. Ye have burned incense in the house of God. Keep this man; if by any means he be missing<sup>5</sup>, then shall thy life be<sup>6</sup> for his life, or thou shalt pay a talent of silver. He that is taken<sup>7</sup> with the accursed thing, shall be burned with fire. Rise<sup>8</sup>, sanctify the people, and say, sanctify yourselves<sup>9</sup> against<sup>10</sup> the morrow. He shall<sup>11</sup> flay the burnt offering. The priests shall bring<sup>12</sup> the blood, in order that<sup>13</sup> they might sprinkle the blood upon the altar. Thou walkest amongst fiery stones<sup>13</sup>.

Ex. XLVII. 1) Use the part. Paul; Cf. Ex. XIX. <sup>14</sup>. 2) Accus., on account of יָבֹר (to be mindful of), אֲמֹתֵב. 3) Part. Pual; to be placed after the substantive. 4) בָּאֵד. 5) If by any means he be missing; i. e., if by being missed (infin. absol.) he shall be missing (Niphal). Cf. Ex. XVI. 6) Then shall — be, שָׁתַּחַת. 7) Part. Niphal. 8) מְלָא. 9) Ex. XXIII. 10) בָּ. 11) Hiphil. 12) לִ, before the verb. 13) i. e., stones of fire.

God is a righteous judge<sup>14</sup>. They shall glorify<sup>15</sup> thy name; for thou art great, and doest wondrous things. Ye cause many to stumble<sup>16</sup> at the law. This<sup>17</sup> (is) my covenant, which ye shall keep between me<sup>18</sup> and between you. This<sup>17</sup> is the well which I digged. Good is the word of the Lord which thou hast spoken. The Lord is a jealous<sup>19</sup> God, who<sup>20</sup> visiteth the sins of the fathers upon the children unto the third and fourth<sup>21</sup> (generation). Honour thy father and thy mother. Thou shalt not steal.

### XLVIII. *Verbs with gutturals.*

(Cf. Exx. XXV—XXVII.)

#### EXAMPLES.

Thine house, thy throne, and thy kingdom shall be established for ever. Arise<sup>1</sup>, to go<sup>2</sup> over this Jordan, thou, and all this people. Thou shalt cause this people to inherit the land, which I sware unto their fathers to give them. The Lord your God giveth you this land on this side Jordan,

14) i. e., one judging rightly. 15) קָבַד, in Piel. 16) See in the Lex., *To cause to Stumble*. 17) Comp. Ex. VIII. 18) Comp. Ex. XLVI. 8. 19) The adjective follows its substantive. Comp. Ex. XL. 18. 20) Use the part. Kal; and comp. Ex. XIX. 1. 21) To the third and fourth (generation), עַל־שְׁלֹשֶׁת־עַמִּים וְעַל־רַבָּעִים.

Ex. XLVIII. 1) Arise, קָרַב. 2) לְ, with an infin. Cf. Ex. XVI. 1.

and ye<sup>3</sup>, ye shall pass over armed before your brethren, and shall assist<sup>4</sup> them. According as we hearkened unto<sup>5</sup> Moses in all things, so will we hearken unto thee. Send two men to spy out<sup>6</sup> the land. Swear now I pray you<sup>7</sup>, by the Lord, that ye are<sup>8</sup> Hebrews. Ye<sup>3</sup>, ye stand on the mountain, and we, we stand at<sup>9</sup> the river. The priests blew with the trumpets, and the people took the city. When<sup>10</sup> the people heard the sound of the trumpet, the people raised<sup>11</sup> a great shout<sup>12</sup>. The trumpets were heard from afar. Many tents were pitched. Choose out thirty thousand men of valour, and send them to me. The kings will hasten to<sup>2</sup> collect the army. There remained to them one that had escaped<sup>13</sup> the battle. The kings of the Amorites will gather together. The kings will carry war over<sup>13</sup> your land. Many hid themselves in the caves. And it came to pass<sup>14</sup>, as they journeyed<sup>15</sup> from the east, that<sup>16</sup> they found a plain<sup>17</sup>. And<sup>16</sup> Abram went up out of Egypt. And he said, Behold now, my lords, turn in<sup>18</sup>, I pray you, into your servant's house, and tarry all night<sup>19</sup>, and wash your feet.

3) Cf. Ex. VII. \*. 4) Use the præterite Kal. Cf. Stuart, § 503, (e), (2); Lee, art. 236, 4 and 5. 5) אָלֶף. Respecting its connexion with suffixes, see Ex. XLVI. 6) Use the participle. Comp. Ex. XIX. 1. 7) Now, I pray you, נִזְמָן, joined by Maqqeph to the preceding imperative (נִזְמַן). 8) Ye are, חִיִּתָּם. 9) עַלְּ. 10) i. e., upon (בְּ) the hearing the people the sound of the trumpets. 11) חֲרֵץ. 12) Comp. Ex. XL. 18. 13) עַלְּ. 14) בִּידֵי. 15) Comp. 10. To journey, בָּסַע; Prop., to draw out (scil., the nails of the tent.) 16) By 1 convers. 17) בְּקַעַת. 18) Turn in, טִירֵי. 19) And tarry all night, נִלְנָה.

XLIX. *Verbs פַנְ.*

(Stuart, § 252. Lee, art. 198, 4—19.)

## EXAMPLES.\*

They told him, saying, Joseph is yet alive, and he (is) governor<sup>1</sup> over all the land of Egypt. Thy sons and thy daughters shall fall by<sup>2</sup> the sword. The waters increased<sup>3</sup> and raised the ark of Noah. The sword shall take away their<sup>4</sup> life. My speech shall drop upon them. Your threshing-time shall reach unto the vintage, and the vintage shall reach unto sowing time. The cords are not broken. I will curse the land, which shall not bring forth its fruit. Look toward the south. I have no one<sup>4</sup> whom<sup>5</sup> I know. My groanings flow forth<sup>6</sup> like water. Moses and Aaron took those<sup>7</sup> men who were called by name<sup>8</sup>. Whoever slayeth<sup>9</sup> Cain, vengeance shall be taken\* on him seven-fold. Ye are<sup>10</sup> as a brand that hath been plucked<sup>11</sup> out of

Ex. XLIX. \*) Some examples are here given of the verb פָנַן (to take), which partakes of the peculiarity of the verbs פַנְ. Respecting פָנַן, see Stuart, § 254, (c), Note, and Lee, art. 205, 4.  
 1) Use the part. Kal, one ruling. 2) בְּ. 3) רְבָה, from רְבַת. 4) Say; out of them, מִנְחָם. 4) I have no one, אֵין לִי; i. e., no one (is) to me. 5) Part. Hiphil of נָגַב. 6) Use the future. 7) Plural of פָנָן, with the article. Comp. Ex. VIII. 8) סָמַךְ has שָׁמֹתָה in the plural. Comp. Stuart, § 322; Lee, art. 141. 9) Part. Kal of פָנַן. Whoever, לְלִ. \*) Vengeance shall be taken on him, i. e., he shall suffer vengeance, shall be punished; see in the Lex., *To Avenge*. 10) חִיְחָם. 11) Use the part.

the fire<sup>12</sup>, saith<sup>13</sup> the Lord. The Lord will not forsake his people for<sup>14</sup> his great name's sake<sup>15</sup>. The ransomed of the Lord shall obtain joy and gladness.

### L. *Verbs וְיָ.*

(Stuart, §§ 256—266. Lee, art. 204.)

#### EXAMPLES.

Great is<sup>1</sup> the kingdom which (belongeth) to the king. The Lord of hosts will watch over Jerusalem. A woman shall compass<sup>2</sup> a man, saith God. I will choose a king, that I may still the mourning of the children of Israel. Pierced through<sup>3</sup> with the sword. You have robbed me<sup>2</sup> of my sword. I am melted like wax, my heart is poured out like water. I watch over this city for my own sake<sup>4</sup>, and for my servant David's sake. Make the watch strong, and make bright the arrows. Arise<sup>5</sup>, O Lord, to<sup>6</sup> visit all people, and be not<sup>7</sup> merciful to the wicked transgressors<sup>8</sup>. God watcheth over the righteous. In the place

12) שְׁרֵפָה. 13) מִנּוֹן. This is a part. pass. of מִנּוֹן, *to declare an oracle*; hence, מִנּוֹן *an oracle, response*, used especially of God, whose oracles were delivered by the prophets. When the prophets would signify that the Lord declared any thing, they always used this expression, נֶאֱמָן, *Thus saith the Lord.* 14) For the sake of בְּעֵבֶר. 15) Say; his name great. Ex. L. 1) See, *To be Great.* 2) Poel. 3) Part. Pual. 4) Kal of בְּנֵי. 5) קִים. 6) Comp. Ex. XVI. 1. 7) לְאַל. 8) Part. Kal of בְּנֵי.

where<sup>9</sup> dogs licked up the blood of Naboth, shall dogs lick up thy blood. They shall be great and strong, and shall bring down their enemies. Thou, son of man, take thee a tile and pourtray<sup>10</sup> upon it the city Jerusalem. The fountains were stopped, and the waters abated. The faithful hath failed, and the wicked will compass about my soul.

### LI. *Verbs נְפָאֵל.*

(Stuart, §§ 240, 241. Lee, art. 199).

Verbs נְפָאֵל are conjugated as verbs Gutt. נְ (comp. Ex. XXV.) with the exception of אֶבְהָה (to desire), אֶבְדָּר (to perish), אֶכְלָה (to eat), אֶמְרָה (to say) and אֶפְחָה (to bake). These five verbs undergo changes mentioned in the grammars, as referred to above.

*Remark.*—Since the two verbs אֶחֱבָה and אֶפְחָה require a knowledge of the verb לְהַ, we shall give examples of only the three others.

### EXAMPLES.

He that<sup>1</sup> keepeth the commandments keepeth his soul, but he that despiseth the way of God shall perish. Tell me the dream. He will give you to<sup>2</sup> eat. I will not eat before<sup>3</sup> I have prepared<sup>4</sup> the house. The king cometh<sup>5</sup> and destroyeth every thing that is left<sup>6</sup> of the city.

9) In the place where, בָּמְקוֹם אֲשֶׁר. 10) Use the second person of the perfect.

Ex. LI. 1) Use the participle. 2) לִ with an infinitive. 3) עד עַסְדֵּי. 4) I have prepared, from פָּנַח, Piel. 5) בָּ. 6) That is left, שְׁרִיד.

Thus<sup>7</sup> shalt thou say unto Joab, The sword devoureth one as well as another<sup>8</sup>. I will say, thou (art) my servant whom I have chosen. The woman eat the bread which (belonged) to me. All this which is said, is true. Thus shall ye say to them, the wicked shall perish, who hear not the word which the Lord hath spoken. He said to his daughters, eat flesh. I will go up<sup>9</sup> and destroy the people. Thou, take thee of all food which is eaten<sup>10</sup>. All fat of ox, or of sheep, or of goat, shall<sup>11</sup> ye not eat.

### פִי *Verbs פִי*

(Stuart, §§ 242. Lee, art. 200.)

### LII. *First class; or, Verbs quiescent in פִי.*

(Stuart, § 243—274. Lee, art. 200.)

The verbs which occur in the following examples are, פָאַר (to burn), פָאַלְדֵךְ ( to bear children), פָשַׁבְתִּי ( to dwell), פָאַלְקֵךְ ( to be dislocated), פָאַזְנֵךְ ( to go down), פָאַעֲנֵךְ ( to be weary), פָאַזְבֵּךְ ( to advise), פָאַשְׁבֵּךְ ( to be dry, to dry up), פָאַגְעֵךְ ( to be faint), פָאַתְרֵךְ ( to be left).

#### EXAMPLES.

A fire is kindled in<sup>1</sup> my anger, and shall burn unto hell. God caused the sea to go down, and

7) בְּכֹה. 8) i. e., as this, so that, כֹּה וְכֹה. בְּ takes a Qamets, as coming immediately before a tone-syllable. 9) אַעֲלָה, future of לָלֶה. 10) Fut. Niphal. 11) Future.

Ex. LII. 1) בְּ.

the dry land appeared<sup>2</sup>. With whom<sup>3</sup> took he counsel, that he should instruct him<sup>4</sup>? Cursed<sup>5</sup> be the day on which<sup>6</sup> I was born. My days have declined<sup>7</sup> as a shadow, and I, as grass am I dried up. Take all the heads (of the people) and hang them up before the Lord against<sup>8</sup> the sun. Abraham was eighty-six years old<sup>9</sup>, when<sup>10</sup> Hagar bare Ishmael to him. My enemies take counsel together and persecute my soul. All the deeps of the river<sup>11</sup> shall dry up, and Assyria and Egypt shall be brought down. The Lord fainteth not, neither is weary. The youths shall faint and be weary. Abraham was a hundred years old<sup>12</sup> when<sup>13</sup> Isaac was born to him. Joseph was carried down into Egypt<sup>14</sup>. The Lord caused the sea to dry up at your departure<sup>15</sup> from Egypt.

### LIII. Second class; or, Verbs properly פְּ.

(Stuart, §§ 248—250. Lee, art. 200).

Verbs of this class are, יָתַב (to be good), נִנְקַט (to

- 2) And — appeared, רָאָה, fut. Niph. of רָאָה. 3) אָהָרְמֵי. 4) That he should instruct him, וְתִרְאֵהוּ, fut. Piel of רָאָה. 5) Part. Paul. Comp. Ex. XIX. <sup>14</sup>. 6) On which, אֲשֶׁר בָּו; the verb must be placed between these two words. 7) Have declined, נִטְחָה, Part. pass. of נִטְחָה. 8) גָּבֵד. 9) Eighty six years old, שְׁנָתָי, Part. pass. of שְׁנָתָה. 10) i. e. at (בְּ) the bearing (infin. constr.) of Hagar; the two words are to be joined by Maqqeph. 11) יָאָר, an Egyptian word, Jaro, Jero, used especially of the Nile. 12) A hundred years old, שָׁנָה. The singular שָׁנָה (a year) is collective. 13) Comp. above, <sup>10</sup>. At Isaac's being born to him. 14) Down to Egypt, מִצְרַיִם; the מִן denotes direction towards a place, like the Greek ἡς in οἴκοις δε, homewards. 15) Your departure, אֲהָרְבָּם.

suck), **וְיָמַת** (to awaken), **וְיִצְחַר** (to form), **וְיָלַל** (to howl), **וְיִשְׁרֵךְ** (to be straight, right), **וְיִשְׁן** (to sleep).

*Remark.*—Since these verbs differ from the usual mode of inflection only in the future Kal and in the Hiphil, these parts only are given in the examples.

### EXAMPLES.

We will sleep and dream in the night. In<sup>1</sup> the morning shalt thou awake and tell thy dream. Sarah gave suck to children which she bare unto Abraham. It will be good for us that God will come down to the earth<sup>2</sup>. If ye forsake the Lord, and serve a strange god<sup>3</sup>, he will consume<sup>4</sup> you according as<sup>5</sup> he hath done you good. The men<sup>6</sup> shall lament, and all the inhabitants<sup>7</sup> of the land shall howl. Noah will awake from wine and know what<sup>8</sup> Ham has done. The potter<sup>9</sup> formeth the vessel. My people shall be taken<sup>10</sup>, and their rulers<sup>11</sup> shall howl. I will howl for Moab, and I will cry out for all Moab: joy and gladness is withdrawn from the land of Moab. Ye will not form man out of the earth as the Lord hath done this<sup>12</sup>.

Ex. LIII. 1) **בָּ**. 2) To the earth, **אֶרְץ**: respecting the **פָּתָח**, see Ex. LII.<sup>14</sup>. 3) A strange God, **אֱלֹהִים גָּבָר**, a God of the stranger. 4) He will consume, **וְיִכְלַל**. 5) According as, **אֲחַדְתִּי אַשְׁר**, after that which. 6) **אָדָם**, used collectively for the plural. 7) Part. Kal of **וְיִשְׁבַּ**, to dwell, inhabit. 8) **אֶת-אַשְׁר**. 9) Part. Kal of **וְיִצְחַר**. 10) Pual. 11) Part. Kal of **מְשַׁלֵּ**, to rule. 12) As — this, **כַּאֲשֶׁר**.

LIV. *Third class; or, imperfecta* <sup>וְ</sup>.

(Stuart, § 251. Lee, art. 200).

The verbs most in use are, **פָּצַת** (to pour out; in the Hiphil, to place), **תִּצְּבַע** (to lay waste with fire), **יִצְּבַע** (used only in the Hiphil, to make to stand, to place), **יִצְּרַת** (to form), **יִצְּבֵב** (to place, erect), **יִשְׁרַת** (to be straight, even, level; it has once, 1 Sam. vi. 12, **יִשְׁרֶת** in the future).

## EXAMPLES.

And lo, Zadok, and with<sup>1</sup> him those that bare<sup>2</sup> the ark of the covenant of God, and they set down the ark of God. Ye have placed the money in your tent. Take meal, and place it for the people to<sup>3</sup> eat. I will pour out my spirit upon thy seed, and my blessing on thy children. Wherefore perisheth the land? it is burned up like a wilderness that no man passeth through<sup>4</sup>. I will kindle<sup>5</sup> a fire in<sup>6</sup> the gates of Jerusalem, in order to destroy the people. The walls of Babylon and her gates, her high gates, shall be laid waste with<sup>6</sup> fire. If I bring not Joseph unto thee and set<sup>7</sup> him before thee<sup>8</sup>, then let me bear the blame before thee<sup>9</sup> for ever<sup>10</sup>. The maker of molten images worketh the iron, and will form a god<sup>11</sup>, and pray to<sup>12</sup> it. Jo-

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Ex. LIV. 1) **נָשָׂא**; see Ex. XLV. 2) **נְשָׂאִים**, followed by an accusative. 3) **לִ**, with the infinitive of **אָכַל**. 4) Where no one passeth through, **מִבְּלִי עֲבֹד**, i. e., without one passing through. 5) Hiph. of **עַמְדָה**. 6) **בַּ**. 7) **בְּ**, Hiphil. 8) Before thee, **לְפָנֶיךָ**. 9) i. e., I have sinned to thee, **קָרְבָּנָה**. 10) i. e., All the days. With the article. 11) **אֱלֹהִים**, the shorter and singular form of **אֱלֹהִים**. 12) **אֱלֹהִים**; see Ex. XLVI.

seph told his brethren, we were binding sheaves<sup>13</sup>, and behold, my sheaf stood up<sup>14</sup>, and your sheaves did obeisance<sup>15</sup> to my sheaf.

### LV. *Verbs וּוֹ*.

(Stuart, §§ 267—271. Lee, art. 201).

#### EXAMPLES.

King Ahasuerus ordered to bring<sup>1</sup> Vashti the queen, and she did not come. The power will depart from us. Samson knew not that the Lord had departed from<sup>2</sup> him. Thou hast done well that thou hast built<sup>3</sup> the house. The heathen increase<sup>4</sup> and multiply. She concealed<sup>5</sup> him, that<sup>6</sup> he might not be killed<sup>7</sup>. And the serpent said to the woman, ye shall not surely die<sup>8</sup>. Their horsemen shall spread themselves, their horsemen shall come from far; they shall fly as the eagle that hasteth to eat<sup>9</sup>. They shall eat up thy vines and thy fig trees, and shall impoverish thy fenced cities<sup>10</sup> with the sword. The pillars of heaven shake. The sceptre shall not depart from Judah till Shiloh come. Blessed be<sup>11</sup> God, who doth not

13) i. e., we (were) binding; **אָלַם**, to bind, part. in Piel.

14) **יִצְבֶּה**, Niphal. 15) And they did obeisance, **וְתִשְׁפַּחַתְּנֵה**, Hithpael of **שִׁמְחָה**; **תַּ** before a **ש**, or **ס**, or **ז**, in the Hithpael, being transposed; See, Stuart, § 110; Lee, art. 83.

Ex. LV. 1) Hiphil. Comp. Ex. XXII. 2) **מַעַל**. On **עַל** with suffixes, see Ex. XLVI. 3) Thou hast built, **בָּנִיתָ**, from **בָּנָה**. 4) **רַכְבָּי**, from **רַכְבָּה**. 5) Hiphil. 6) To be joined to the verb. 7) Hophal of **מוֹתָה**. 8) i. e., non moriendo (infinit. absol.; comp. Ex. XVI.) moriemini. 9) Infinit. of **אָכְלָה**. 10) i. e., The cities of thy strong holds (**מְבָצָר**, a strong hold). 11) Blessed be, **בָּרוּךְ**, part. pass. of **בָּרַךְ**.

turn away my prayer. Let us<sup>12</sup> build for us a city, lest<sup>13</sup> we be scattered abroad over<sup>14</sup> the face of the whole earth. I have killed the Lord's anointed. Thou shalt not move<sup>15</sup> my soul to<sup>16</sup> kill a man.

## LVI. *Verbs Ÿ.*

(Stuart, §§ 272—274. Lee, art. 201.)

Of this kind are בִּין (to understand), גַּל (to exult), לִין (to pass the night), רִיב (to contend, plead), רִים (to contend), שִׁים (to put, set, place), שִׁית (to set, put): and others.

### EXAMPLES.

Thou, my daughter, pray<sup>1</sup> tell me, is<sup>2</sup> thy father's house a place for us to pass the night? Plead with<sup>3</sup> your mother, plead: for she (is) not my wife, nor (am) I her husband. Joseph washed his face and went out<sup>4</sup> and said, set on bread. I will make<sup>5</sup> your cities a wilderness, and bring your sanctuaries to desolation, and will not smell<sup>6</sup> your sweet odours<sup>7</sup>. I will arise, saith the Lord, I will

12) Let us build for us, גְּבֻנָה לְנוּ, 1st pers. plur. fut. Kal of בָּנָה. 13) Lest, פֶּרֶא. 14) עַל־פָּנֵי, over the face of. 15) Thou shalt not move, אֲלֹת־תַּשְׁאַל, from נְשַׁאַל, to raise. 16) אֶלְעָזֶר, with an infinitive.

Ex. LVI. 1) נְאַזֵּן, after the imperative, with Maqqeph (אַזֵּן). 2) שְׁמַנֵּי. Respecting this ה interrogative, see Ex. XLII. <sup>8</sup>. 3) בָּ. 4) And went out, נָעַזְזֵל. 5) To be rendered by נְגַנֵּן. Respecting this verb, see Stuart, § 254 (c) note; Lee, art. 205, 4. 6) Hiphil. 7) i. e., the odour, your pleasant.

set him in safety. Ye children of Zion, be glad and rejoice in the Lord your God, for he hath given you a teacher of righteousness. Plead my cause and deliver me: quicken me, according to<sup>8</sup> thy word. Set thee up<sup>9</sup> waymarks, make thee high heaps. He will understand the way of knowledge, for the Lord hath instructed him. Gird on each one<sup>10</sup> his sword about his loins, go frequently from gate to gate in the camp. He that<sup>11</sup> turneth away his ear from hearing the law, shall perish; wherefore direct thine heart to<sup>8</sup> the law.

## LVII. *Verbs נָלַךְ.*

(Stuart, §§ 276—279. Lee, art. 203.)

### EXAMPLES.

The earth is full of<sup>1</sup> the knowledge of the Lord<sup>2</sup>. Thou, Lord, shalt send forth thy breath; so shall the heavens be created. This people is<sup>3</sup> robbed \* and spoiled<sup>4</sup>; they are for a prey<sup>5</sup>, and are hid in prison houses. Jeroboam made Israel to sin. Blessed be the Lord; for his goodness to me is wonderful. He shall cleanse the house with blood

8) נָלַךְ. 9) Niphal, as the reflexive conjugation. Ex. XX. 10) שׁוֹבֵעַ. 11) Use the participle; one turning away his ear from hearing (infin.) the law.

Ex. LVII. 1) By the accusative, because מִלְאָה (*to be full*) governs this case. 2) Of the Lord, אֱלֹהִים. 3) חֲנָן. \*) Part. pass. 4) שָׁבֵשׁ, part. pass. of שָׁבַשׁ. 5) For a prey, לְבַזִּים; because נָלַךְ, coming before a tone-syllable, takes Qamets instead of Sheva. Stuart, § 152 (b) (2); Lee, art. 174, 4. Comp. Ex. LI.<sup>8</sup>.

and with water. I said, do not<sup>6</sup> sin against the child, and ye did not hear. I will hide the man in the cave, and he shall not be found. And God said, let the earth bring forth grass. Cut down the tree which is<sup>7</sup> in the forest. I was envious at the foolish, that they have<sup>8</sup> peace. Abimelech slew seventy men<sup>9</sup> on one single<sup>10</sup> stone: but Jotham was left<sup>11</sup>, for he hid himself. Who in the clouds is equal to the Lord? Thou, Lord, hast created north and south.

### LVIII. *Verbs נְהַלָּה.*

(Stuart, §§ 280—292. Lee, art. 202, 7—13.)

#### EXAMPLES.

Make thee an ark, and pitch it with pitch. What God shall command, that shalt thou do. Two<sup>1</sup> of every living thing shalt thou bring into<sup>2</sup> the ark, to keep them alive<sup>3</sup> with thee; a male and female shall they be. As<sup>4</sup> they have done, so do ye. The queen came with the royal<sup>5</sup> crown, that<sup>6</sup> the people and princes might see her beauty. The waters increased greatly over the earth, and all the hills

6) אֶל, to be placed before the verb. 7) i. e., which finds itself. 8) They have, i. e., to them (is), מִלְחָמָה. Comp. Ex. XLV. 9) שְׁמָנִים, collectively. 10) אֶחָד, after the substantive. 11) But — was left, וַיָּתֵר, from יָתַר, to be left; a verb פֹּוֹ. Comp. Ex. LII.

Ex. LVIII. 1) אֶל־שְׁנִים. 2) אֶת. 3) אֶת. Comp. Ex. XLV. 4) בְּאֶשְׁר. 5) The adjective is to be put after its substantive. 6) לִ, followed by the infin. Niphal.

were covered which (were) under heaven. The Lord appeared to me from afar. I am as a shepherd<sup>7</sup> that keepeth the earth. There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. Cow and bear shall feed together<sup>8</sup>, lion and ox shall lie down together. Great are the things<sup>9</sup> which my eyes have seen. Thou, Lord, art the highest over the whole earth ; thou art exalted above all gods. Ye shall not build houses, that<sup>10</sup> another may inhabit them.

### LIX. *Verbs with Suffix Pronouns.*

(Stuart, §§ 303—313. Lee, artt. 206—210.)

Passing over the rules respecting the change of tone, we will here merely notice that

1. Verbal forms ending in *vowels*, take suffixes *without* union-vowels.
2. Verbal forms ending in *consonants*, take suffixes *with* union-vowels; the forms of the perfect having as the union vowel (־) or (ׁ), and those of the future and imperative (־) (ׁ).

### EXAMPLES.

Thy name is\* Abraham, for a<sup>1</sup> father of many people have I made<sup>2</sup> thee. Abraham, take thy son, and bring him as a burnt offering to<sup>3</sup> mount Moriah. I will bless thee, and will multiply thy

7) Particip. Kal of רָעַת, to pasture. 8) יְהִי. 9) Great are the things, חֶבְרוֹנָה חֶאָלָה. 10) יְ.

Ex. LIX. \*) יְהִי. 1) By the simple accusative. 2) בְּנֵי. 3) בְּ.

seed as the sand which is on the sea shore<sup>4</sup>. I have surely seen the affliction of the people in Egypt. I am come down to deliver them from the land of Egypt, and to bring them up out of that land into a good land and a large. I will send thee to Pharaoh, that thou mayest bring my people, the children of Israel, out of Egypt. I have sent him to my father, and he hath sent me to his father. The God of your fathers hath sent me unto you. Behold, Aaron cometh forth to meet<sup>5</sup> thee, and seeth thee, and is glad in his heart. Now go, and I show thee what thou shalt say. Thou shalt not make unto thee any graven image, and serve it. God blessed the sabbath day, and hallowed it. In vain do ye sow your seed, and your enemies eat it. This people will forsake me. The Lord chose Saul to be king, but the sons of Belial<sup>6</sup> said, How shall this man save us? and they despised him, and brought him no presents. The Lord will anoint thee to be king over Israel. Job said, Let the day perish<sup>7</sup> wherein<sup>8</sup> I was born, let it be dark; let darkness and the shadow of death stain it; (as for) that night, let darkness<sup>9</sup> seize upon it. Ye shall not suffer<sup>10</sup> them to come into your cities; for the Lord your God hath given them into your hand.

4) On the shore of—. 5) Cometh forth to meet thee, **וַיָּצֹא לְהַרְאֵתךְ**. 6) **בְּגִירֶבֶל יְעָל**. 7) Use the future. 8) Wherein I was born, **בְּהָנָן אֲשֶׁר נִגְלָד־בָּנו**. 9) **אָפֶל**. 10) **כִּי**, followed by an accusative.

## LX. *The Apocopate Future with 'conversive.*

(Stuart, §§ 206 and 208. Lee, art. 119, 3, 4, 7.)

The ' conversive (with Lee, illative), consisting of a ' with a Pattahh under it and a daghesh in the next letter, serves to form the future into a tempus historicum. For this purpose, whenever an apocopate future exists, it is always employed.

The apocopate future occurs in the regular conjugation in Hiphil; in verbs **ׁעַ**, in Kal and Hiphil; as also in verbs **ׁאַ**, **ׁוַ**, and **ׁשַׁ**; and with verbs **לְהַ**, in all conjugations except Pual and Hophal.

## EXAMPLES.

And<sup>1</sup> the Lord said to Satan, whence<sup>2</sup> comest<sup>3</sup> thou? And Satan answered, from going to and fro in the earth. And there came a messenger to Job, and said, Behold, a great<sup>4</sup> wind came and smote the four corners of the house, and it fell upon the young men, and they are dead, and I only am escaped<sup>5</sup> alone to tell thee. And Job arose and rent his mantle, and shaved his head, and fell down upon the ground<sup>6</sup> and worshipped<sup>7</sup>, and said, The Lord gave, and the Lord hath taken

**Ex. LX.** 1) <sup>1</sup> conversive. This shows that the proposition to which it is prefixed is a continuation of what went before; for, with the exception of the use of יָיַד (and it came to pass), no subject can begin with a <sup>1</sup> conversive. 2) <sup>2</sup> בְּאַרְנוּ. 3) Future. 4) After the substantive. 5) Future Niphal of מִלְטָה with הַ paragogic; Stuart, § 205; Lee, art. 175, 5 and 6. 6) See Ex. LIII. <sup>2</sup>. 7) <sup>3</sup> חַפֵּשׁ, Hithpael; see Ex. LIV. <sup>15</sup>.

away; blessed<sup>8</sup> be<sup>9</sup> the name of the Lord. The friends of Job heard all this evil that<sup>10</sup> was come upon him, and they made an appointment together<sup>11</sup> to come and comfort him. And they lifted up their eyes afar off and knew<sup>12</sup> him not; and they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their heads. And they sat with<sup>13</sup> him upon<sup>14</sup> the ground, seven days and seven nights. And Joshua died, the son of Nun, the servant of the Lord, (being) an hundred and ten years old<sup>15</sup>. And they buried him in the border of his inheritance in Timnath-Serah, on<sup>16</sup> Mount Ephraim. And Samson went down to Timnath<sup>17</sup>, and saw a woman in Timnath of<sup>18</sup> the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get<sup>19</sup> her for me to wife.

8) Part. Paul of בָּרֶךְ. 9) יְהִי; Stuart, § 283 (3) (γ) *k* and note 5; Lee, art. 205, 12. 10) By the participle with the article, בְּאֵת הַבָּא (fem.), from בָּאֵת, to come. 11) בְּכָרֵךְ. 12) בְּכָר, Hiphil; him, a suffix, according to the preceding exercise. 13) אָתָּה. Comp. Ex. XLV. 14) לֹא. 15) Old, תֶּבֶן; the number of the year comes first after Maqqeph. Comp. Ex. LII. <sup>9</sup> and <sup>12</sup>. 16) בָּנָה. 17) To Timnath, תִּמְנָתָה, with מִן locale. Comp. Ex. LIII. <sup>2</sup>. 18) בָּן. 19) לְקַחַת, prop., take her for me. Respecting לְקַחַת, see Stuart, § 254 (c) note; Lee, art. 198, 12.

## PART II.

I. *The connection of the Article and the Prepositions בְּ, בִּ, לְ, וְ, and the Conjunction ?, with a Noun; and the use of the line Magqeph.*

(Stuart and Lee, as referred to in Part I. Exx. I—VI.)

### EXAMPLES.

JOB was<sup>1</sup> in the land of Uz, and the man was perfect and upright. In the day and in the night. The son and the father write<sup>2</sup>. The sun sets<sup>3</sup> and the moon rises. Every day is<sup>1</sup> as this<sup>4</sup> day. The brother and the sister pass by<sup>5</sup>. The wise man hears the word<sup>6</sup> which<sup>7</sup> the law speaks<sup>8</sup>. I love<sup>9</sup> the strength<sup>6</sup> which<sup>10</sup> (is) in the man. The smoke ascends. The ashes lie upon the earth. The tree yieldeth fruit, but<sup>11</sup> the flower is broken<sup>12</sup> by the wind. The arrow pierces through the strong men. The people passeth over the<sup>6</sup> Jordan, which is in the land of Canaan. I saw<sup>13</sup> the city from afar. The grass covered the<sup>6</sup> field. Wisdom came down<sup>14</sup> from heaven. The servant pastureth the

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Ex. I. 1) הַיָּה. 2) כְּחֵבִי, for כְּחֵבִי, on account of the pause; see Ex. IV. 22. 3) בָּוֹא. 4) Simply by the article. 5) עֲבָרֶב. 6) In this exercise, the accusative is to be denoted simply by the article. 7) אֲנֹשֶׁר. 8) אֲנִידָה (fem., on account of תֹּרְהָה, a law. 9) רְאִיתִי. 10) לִ. 11) ?. 12) נְשָׁבֵר. 13) חֲקָמָה. 14) יְרָצָה, femin., on account of חֲקָמָה (wisdom).

flocks. The leaf fell into the river. The bird leaves the<sup>6</sup> net. The beast in the field, the fish in the sea, the bird under heaven, rejoice as the man in a palace. Lot settled at Sodom.

**II. The regular Noun (masculine and feminine) with and without suffixes, in the nominative, construct state, dative, accusative, and ablative, which three last cases are expressed by Prepositions, viz. נִאַת, נִתְנָאַת for the accusative, לִי, בְּ for the dative, מִן for the ablative.**

(Comp. Part I. Exx. XI—XIV, and XXVIII.)

#### EXAMPLES.

The fear of the Lord. The law of Moses. The righteous man loves the wisdom of God. Thou art near, O Lord, and all thy commandments (are) truth. Terah begat Abram, Nahor, and Haran; and Haran begat<sup>1</sup> Lot. Joshua took all<sup>2</sup> the land, the hills and all the valley, and all the land of Goshen. And he cut off<sup>3</sup> the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah. I am the Lord your God. The Lord thy God will be<sup>4</sup> with thee<sup>5</sup>. Your city (belongeth) to the king. I have

Ex. II. 1) חֹלִיד. 2) How כִּל is to be joined to a noun with the article, and on the situation of אֲתָּה; see Ex. XIII. <sup>8</sup>. 3) And he cut off, נִכְבַּת. 4) Will be, יִתְהִיא. 5) With thee, עִמֶּךָ; in pause, עִמֶּךָ.

heard<sup>6</sup> your voice. I have received<sup>7</sup> the book from the father. The book was written<sup>8</sup> by Moses. The psalms of David and the song of songs of Solomon. The Hebrews built<sup>9</sup> the house of God to the Lord. The strong men fight<sup>10</sup> in war. Lot took his substance and settled at Sodom. Thou hast heard<sup>11</sup> my voice. The Lord stopped up the windows of heaven. Who<sup>12</sup> knoweth the borders of the land. The father planteth trees and setlings. Joseph interpreted dreams. The father sold the horses of the king. The victory (is) the Lord's. I sing<sup>13</sup> the wisdom of Solomon. Fools despise<sup>14</sup> the law of God. The people return<sup>15</sup> from the war, and draw nigh to<sup>16</sup> their city. Sarah bare<sup>17</sup> Abraham a son, and Abraham called<sup>18</sup> the name of his son<sup>19</sup> Isaac. I have given<sup>20</sup> money to the woman, and wine to the man. I have heard thy voice. From God proceedeth<sup>21</sup> that which is good, and from Satan that which is bad. God loveth the righteous and the perfect, but hateth the wicked. My ways are not as your ways. The sword of<sup>22</sup> the Lord is filled with blood<sup>23</sup>. His anger is not turned away<sup>24</sup>, but his hand is stretched out<sup>25</sup> still. And the people served the Lord all the days of Joshua.

6) שָׁמַעְתִּי. 7) I have received, לְקֹחָתִי. 8) Was written, בָּנָה. 9) נִבְנָה, Niphal of בָּנָה. 10) בָּנָה, from בָּנָה. 11) בָּנָה, Niphal of בָּנָה. 12) מִי. 13) שָׁמַעְתִּי. 14) קָדוֹשׁ. 15) בָּנָה, from בָּנָה. 16) חֲקָרֵיבִי. 17) יָלִדָּה. 18) שָׁבֵוי — called, וַיַּקְרָא. 19) His son, בָּנוֹ. 20) I have given, בָּנָה. 21) אֶצְבָּע. 22) Of, לְ. 23) The accusative, without אֶת and without the article. Comp. Part I. Ex. LVII. 1. 24) Is not turned away, לֹא־שָׁבֵב. 25) Part. Pual of בָּנָה.

**III. On the Pronouns—Personal, Demonstrative,  
Relative, and Interrogative.**

(Comp. Part I, Exx. VII—X.)

This exercise takes in the ה interrogative. This ה (with Hhateph Pattahh) gives the sentence an interrogative form. Before Sheva (mobile), as also before a guttural, Hhateph Pattahh becomes a full Pattahh; and before a guttural with Qamets it becomes Seghol (**הַחֲכָם**).

The following words are compound interrogatives: **כִּמֵּה** (whereby? by what?), **בִּמֵּה** (how much?), **לִמֵּה** (why? wherefore?), **עַדְמֵה** (how long?), **אֵיֶה**, **אֵיזֶה** (where?), **אֵיךְ** (how?), and some others.

**EXAMPLES.**

Who hath planted this tree? Thou. What (is) this? This man rejoiceth. I saw<sup>1</sup> a woman who wrote<sup>2</sup>. Who calls? He who speaks. We and ye, I and thou. This month. I know not<sup>3</sup> who hath done this. Thou, thou hast not told me it\*, and I, I have not heard it<sup>4</sup>. Ye idols, know not<sup>5</sup> this thing. This land is full<sup>6</sup> of gold and silver. Ye women<sup>7</sup>, who dwell<sup>8</sup> in this house. These

Ex. III. 1) **כְּתָבָה** (3) I do not know. 2) Fem. **כְּתָבָתָה**, from **כְּתָבָה**. 4) **לֹא יָדַעֲתָם**. 5) **לֹא שָׁמַעֲתָי**. \* Thou hast not told me, **לֹא אָמַרְתָּ לִי**.

6) Is full, **מְלֻאָה**, fem. of **מְלָא**, to be full. 7) **נָשִׁים**, plur. of **אִשָּׁה**. 8) **יְשַׁבְּתָן**.

(are) the shepherds that fed<sup>9</sup> the flocks. Who (is) this man? Who (is) this woman? What shall I do unto thee, my son? The battle from which he fled. Where is the king? In<sup>10</sup> the garden? or in the house? He doth not<sup>11</sup> love the father. Thou? I? What did he answer? What said he? This (is) the maidservant who gave<sup>12</sup> me<sup>13</sup> the book. This is the book which he wrote. Am I not<sup>11</sup> thy daughter? Wherefore hast thou slain<sup>14</sup> the king? Have I not<sup>11</sup> sent<sup>15</sup> to thee<sup>16</sup>? Why hast thou not<sup>11</sup> come<sup>17</sup> to me<sup>18</sup>? How shall I curse<sup>19</sup> (whom) God hath not cursed<sup>20</sup>? or how shall I defy<sup>21</sup> (whom) the Lord hath not<sup>11</sup> defied? How long, Lord, wilt thou be angry<sup>22</sup>? By what (means) hast thou done<sup>23</sup> this? (Is there) peace? Where (is) he? How hast thou said<sup>24</sup>? How shall I come<sup>25</sup> into<sup>26</sup> the house? (Am) I not<sup>11</sup> the Lord? And he said, Wherefore (is) this (that) thou dost ask after<sup>27</sup> my name? Wherefore have ye brought us up out of Egypt to<sup>28</sup> die in the wilderness? I and the lad will go yonder<sup>29</sup>.

9) רְעוּיָה, from רְעֵה. 10) The ה interrogative is placed before the preposition. 11) The negative (אַל) is always placed before the verb. Therefore also in negative interrogative sentences ה interrog. precedes אַל. 12) נָתַנְתָּה, fem. of נָתַן. 13) To me, לִי. 14) Thou hast slain, הִכִּיתָ, Hiphil of נִכַּח (not used in Kal). 15) I have sent, שָׁלַחֲתִי, from שָׁלֹחַ. 16) To thee, אֶלְךָ. 17) Thou hast come, חָלַכְתָּ. 18) To me, אֶלְיָה; in pause, אֶלְיָהִי. 19) I shall curse, אַקְבָּה, from נַקְבָּה. 20) Hath not cursed, לֹא נַקְבָּה. 21) I shall defy, אַזְעַמָּה, from זָעַם. 22) Thou wilt be angry, הָאַנְגָּה, from אַנְגָּה. 23) Thou hast done, אָבָנָה. 24) Thou hast said, אָמַרְתָּ. 25) I will come, אָבָוֹתָה. 26) Not to be translated; but בַּיִת takes the article. 27) To ask after, לְשֹׁאֵל. 28) עַדְפָּה. 29) לְ.

#### IV. *Adjectives with Substantives.*

(Stuart, § 448.)

An adjective used to qualify a substantive is placed after it, and agrees with it in gender and number. If the substantive has the article, the adjective takes it also. Thus also with the demonstrative pronoun **זֶה**, (this). The adjective when used as a predicate is placed before the substantive.

#### EXAMPLES.

The Lord (is) a great God<sup>1</sup>. God is a great king above<sup>2</sup> all Gods. A worthless man and a wicked man sinneth against God. The men had<sup>3</sup> a great fear. Much riches (is) with the merchant<sup>4</sup>. He hath<sup>5</sup> little silver, but much gold and fatted cattle. A bear robbed<sup>6</sup> of her whelps will meet a man. A wise man loveth righteousness, but an unjust man loveth oppression. From the wilderness to the great river Euphrates and to the great sea shall<sup>7</sup> your coast be. The people raised<sup>8</sup> a great shout. Gibeon (is) a large city. Thou (art) a righteous Lord, king of Jerušalem. Blessed<sup>9</sup> be

Ex. IV. 1) **אֱלֹהִים**. 2) **עַל**. 3) **יְרָאָה** (4) **סְחֻרִים**, plural of **סְחָר**. 5) He hath, i. e., there is to him, **לֵשׁ לְזַהּ**. 6) Robbed of her whelps, **שְׁפָולִיתָה**. 7) **הַרְיָעָה**. 8) **בְּרִיאָה**. 9) **בָּרָק**, Part. pass. of **בָּרַךְ**.

the most high<sup>10</sup> God<sup>1</sup>. I will see<sup>11</sup> this great sight<sup>10</sup>. Canaan (is) a good and large land. The man<sup>12</sup> hath a dumb mouth, a deaf ear, and a blind eye. Joseph foretold<sup>13</sup> a great famine. I, the Lord thy God, am a jealous God<sup>1</sup>.

**Remark.**—In the want of adjectives the Hebrews use substantives expressing quality or material: and this they frequently do, even where adjectives exist. It is thus that the construction of **כָּל**, **כָּלִיל**, must be explained. (Comp. Part I. Ex. XIII. <sup>8</sup>.)

(Stuart, § 144. Lee, art. 225.)

#### EXAMPLES.

Brazen and iron vessels<sup>1</sup> they brought<sup>2</sup> into the house of the Lord. God said to Abraham; a father of many nations<sup>3</sup> have I made thee<sup>4</sup>, and I have established<sup>5</sup> my covenant between me and thee<sup>6</sup> for an everlasting covenant<sup>7</sup>, and I have given<sup>8</sup> thee the land of Canaan for an everlasting possession. And the holy garments<sup>9</sup> of Aaron shall be<sup>10</sup> his sons' after him<sup>11</sup>, to be anointed<sup>12</sup>

10) Substantive and adjective to receive the article. 11) I will see, **אֶרְאֶה**. 12) Say; to the man (is). 13) **גַּבְּאָה**.

1) i. e., vessels of **כָּלִיל** (כָּלִים) brass and iron. 2) **נִתְחַנֵּן**. 3) i. e., a father of a great number of (חֲמֹזָן) construct form of **חָמֹזָן** nations. 4) I have made, **בָּרַתִּיךְ**. 5) I have established, **בָּרַקְוּמֹתִיךְ**. 6) between me and thee, **בּוּנְךָ**. 7) i. e., a covenant of eternity. 8) I have given thee, **בָּרַתִּיךְ**. 9) Garments of (כָּנָדִי) holiness. 10) Shall be, **לְבָנָיו אֶחָרַיִוָּה**. 11) His sons' after him, **לְבָנָה**. 12) To be anointed, **לְמִשְׁחָה**.

therein<sup>13</sup>. The man shall not worship<sup>14</sup> silver and gold idols<sup>15</sup>.

## NOUNS WHICH SUFFER A CHANGE OF VOWELS.

### A. *Masculines.*

#### V. *On declensions II—V, according to Stuart.*

(Comp. Part I. Exx. XXIX—XXXII.)

### EXAMPLES.

The fear of the Lord (is the) instruction of wisdom. I have inherited<sup>1</sup> thy testimonies<sup>2</sup> for ever; for a joy of my heart<sup>3</sup> are they<sup>4</sup>. The Lord your God hath given the city into your hands. The glory of the Lord (remaineth) for ever. The law of the wise is a fountain of life<sup>5</sup>. From the going down of the sun unto his rising shall<sup>6</sup> the borders be. The ready armed men of the host passed over<sup>7</sup> the Jordan. The elders of Israel stood<sup>8</sup> before the people. A lamp unto my foot<sup>9</sup> are thy words, and a light unto my path. An abomination to the Lord are lying lips. The river Euphrates

13) Therein, בָּהֶם. 14) Shall not worship, אַל־יִשְׁתַּחֲווּ. 15) i. e., idols of silver and gold.

Ex. V. 1) I have inherited, נִצְלָתִי. 2) Plur. of עֹזֶה. 3) My heart, לְבָבִי, from לֵב. 4) They are, חַפְּחָה. 5) חַיִּים. 6) Shall be, יִחְיֶה. 7) עַבְדָּיו. 8) עַמְדוּ. 9) To my foot, לְרַגְלֵי.

(is) a large river. There appeared<sup>10</sup> an angel of the Lord to<sup>11</sup> Moses in the flame of fire out of the midst<sup>12</sup> of the bush. Princes and servants<sup>13</sup> served<sup>14</sup> the king. And God spake<sup>15</sup> these words; I am the Lord thy God, who hath brought thee<sup>16</sup> out of the land of Egypt. Hear<sup>17</sup> the voice of the words of the Lord. I have heard<sup>18</sup> thy words. And the army rose<sup>19</sup> from its place. And Abram took<sup>20</sup> his servants born in his house<sup>21</sup> and pursued<sup>22</sup> the army. I have given<sup>23</sup> you<sup>24</sup> the land, and ye shall reap<sup>25</sup> the harvests thereof, and bring<sup>26</sup> the first<sup>27</sup> sheaf<sup>28</sup> of your harvest to the priest, and he shall offer<sup>29</sup> the sheaf for you. I will multiply<sup>30</sup> thy seed<sup>31</sup> as the stars of heaven. Abimelech and Phicol, the chief captain of his host, said<sup>32</sup> to Abraham; God is with thee<sup>33</sup> in all that thou doest<sup>34</sup>. Thou shalt rise up before the hoary head<sup>35</sup>, and honour the face of<sup>36</sup> the old man, and fear thy God; I (am) the Lord. He was old and heavy. And it came to pass<sup>37</sup> after<sup>38</sup> these<sup>39</sup> things.

- 10) רְאֵה, from בָּרַאֲה (בראה). 11) אלֶּה, from בְּרַאֲה (בראה). 12) From the midst of, מִתְוֹךְ. 13) עֲבָדִי from עֲבָד. 14) אֲלֵי בָּרַךְ, from עֲבָדִים (עבדים). 15) And he spake, וַיֹּאמֶר. 16) I have brought thee, וַיְבִיאֵךְ. 17) Hear, שִׁמְעֵנָה. 18) I have heard, שִׁמְעָתִי. 19) וַיַּקְרִם. 20) And he took, וַיִּקְרַב. 21) His house, בֵּיתְךָ. 22) And pursued, וַיִּגְּדַלֵּפֶן. 23) I have given, נָתַתִּיךְ. 24) לְכֶם (לךם). 25) And ye shall reap, וַיְקִרְבְּתֶם. 26) And ye shall bring, וַיְקִרְבְּתֶם. 27) רְאֵשִׁית, to be placed after the substantive, as any other adjective. 28) עַמְּרָר. 29) And he shall offer, וַיִּהְנִיףֵנָה. 30) I will multiply, אֲרַבֵּתָה. 31) Thy seed, זַרְעָךְ, from זָרַע. 32) אֲמַרְתִּי; to (any one), לָןָה or אַלְּנָה. 33) With thee, עַבְדָּךְ. 34) Thou doest, חֲשַׂשָּׂתָה. 35) The hoary head, שְׁקִיבָּה. 36) The face of, פְּנֵי. 37) And it came to pass, וַיַּהֲיֵה. 38) After, אַחֲרֵי. 39) Put the pronoun after the noun.

VI. *Segholate Nouns.*

(Comp. Part I. Exx. XXXIII—XXXV.)

## EXAMPLES.

Lord thy memorial is from generation to generation<sup>1</sup>. I have seen<sup>2</sup> your king, and his servants, and his country. They set up<sup>3</sup> a heap<sup>4</sup> of stones. They took<sup>5</sup> their food and their substance. His ears have heard<sup>6</sup> your voice. Abraham took his two servants and Isaac with him<sup>7</sup> to mount Moriah. Put off<sup>8</sup> thy shoes from off<sup>9</sup> thy feet. Eschol and Aner were<sup>10</sup> parties of a covenant with Abraham. Thou shalt not see<sup>11</sup> the father again until the day of his death. Abraham lifted up his eyes and saw<sup>12</sup> the ram which God had sent. Ye have offered<sup>13</sup> many<sup>14</sup> rams to the Lord. So did he to that city and to her king. Joshua said; put<sup>15</sup> your feet on the necks of these things, and they put<sup>16</sup> their feet on their necks. Why doth not your ear hear the words of God? What (meaneth) this bleating of the sheep in mine ears? Ye shall eat<sup>17</sup> your bread to the full, and dwell<sup>18</sup> in your land safely. The

Ex. VI. 1) From generation to generation, לדור ודור. 2) I have seen, לקחתי (5). 3) ראייתי (6). 4) הַל (7). 5) הַקִּים (8). 6) Have heard, שׁמעתי (9). 7) With him, אַתָּה (10). 8) שֶׁל (11). 9) הֵם, the pronoun of the third person for the verb, *To Be*. 10) Thou shalt not see again, לא תִּסְרֹף לְרָאֹת. 11) And he saw, גִּירָא. 12) And he offered, חִנְרַבְתָּם (13). 13) Ye have offered, רְכִיכְתָּם. 14) After the substantive, וַיַּשְׁמַמְתָּ. 15) שִׁימַת (16). 16) And they put, וַיִּשְׁמַמְתָּ. 17) Ye shall eat, וְאַכְלִתָּם. 18) And shall dwell, וְאַבְלִתָּם.

shoes of the children I have taken off<sup>19</sup> their feet. Your shoes (are) small. Mine eyes saw<sup>20</sup> the temple of God. When thou wast little in thine own sight, (wast) thou not (made) the head of the tribes of Israel, and the Lord anointed thee king over Israel ?

## VII. Nouns Decl. VII—IX, according to Stuart.

(Comp. Part I., Exx. XXXVI—XXXVIII.)

### EXAMPLES.

Lord, thy name is from<sup>1</sup> eternity. Who will escape<sup>2</sup> the snares of death ? The priest bore<sup>3</sup> the ark of the covenant before the people. I have cleft<sup>4</sup> wood. Job (was) his name. Job had<sup>5</sup> three thousand<sup>6</sup> camels. The teeth of the lions are broken<sup>7</sup>. He took all the shields which Solomon had caused to be made<sup>8</sup>. The idols of the heathen (are) silver and gold, the work of men's hands. I have given<sup>9</sup> the king and his people into thine hand. Abraham took wood for a burnt offering to offer up<sup>10</sup> Isaac his son. Moses was feeding the flock<sup>11</sup> of Jethro his father-in-law, priest of Midian. The work of his hands hast thou blessed<sup>12</sup>, and his cattle spread over the land.

19) I have taken off, בָּשַׂלְתִּי. 20) רְאֹג.

Ex. VII. 1) לִ? . 2) Will escape, יִסְאֵר. 3) נִנְשְׁאָג. 4) I have cleft, בָּשַׁלְתִּי. 5) חִיּוֹ. 6) שְׁלַשֶּׁת אַלְפִּי. 7) Are broken, בָּשְׁבַּרְתִּי, in pause for בָּשְׁבַּרְתִּי. 8) Had caused to be made, עֲשָׂה. 9) I have given, בָּתַתִּי. 10) To offer up, לִחְעַלּוֹת. 11) אָתָּה. 12) Thou hast blessed, בָּרַכְתִּי.

They will pursue<sup>13</sup> the oppressors of the people. The people hath killed<sup>14</sup> its oppressors. Our arrows have pierced through the shields of the enemy. The cities<sup>15</sup> upon their hills Joshua burnt not. The enemy were scattered abroad<sup>16</sup>, and all their camps burnt<sup>17</sup>. Judah sold Joseph to the merchants. These (are) the times of the Lord, the assemblies to<sup>18</sup> the sanctuary, which ye shall call together<sup>19</sup> at<sup>20</sup> their times. The tree of the field shall bring forth<sup>21</sup> fruit. Ye have pursued the enemy, and the enemy are fallen. I spake<sup>22</sup> in his name what he commanded. I have broken the pride of your power. I have broken the bands of your yoke.

### B. Feminine Nouns.

#### VIII. On Decl. X—XIII, according to Stuart.

(Comp. Part I., Exx. XXXIX—XLI.)

#### EXAMPLES.

He set up an<sup>1</sup> image of Baal. On the sabbath thou shalt do no work<sup>2</sup>, thou, and thy manservant, and thy maidservant, and thy cattle. By the blast

13) They will pursue, יְרַקֵּפֶנָּו. 14) הַמִּיתָּה. 15) צִיר, plural עֲרִים. 16) Were scattered abroad, גַּפְרִידִי. 17) Were burnt, גַּשְׁרָפָה. 18) i. e., assemblies of the sanctuary. 19) Ye shall call together, תִּקְרֹאֵנָה. 20) בָּ. 21) Will bring forth, יְגַתֵּן. 22) דְּבָרָתִי.

Ex. VIII. 1) חָזֵיבָה. 2) Thou shalt work, חַעֲלֵד.

of God the wicked shall perish<sup>3</sup>; and by the breath of his nostrils shall they be consumed<sup>4</sup>. I have heard<sup>5</sup> the roaring of the lion. Thy righteousness (is) righteous for ever, and thy law (is) truth. Is not<sup>6</sup> this thy fear, thy confidence, thy hope? The thoughts of the righteous (are) right: but the counsels of the wicked (are) deceit. Thou shalt leave<sup>7</sup> a corner of thy land for the poor and the stranger. Ye shall return<sup>8</sup> each one to his possession, and each one to hie family. Haran died<sup>9</sup> before<sup>10</sup> his father<sup>11</sup> Terah in the land of his nativity. The perverse is an abomination to the Lord. They came<sup>12</sup> to the wilderness of Jericho. Spoil<sup>13</sup> the city of its spoil and of its cattle. Abraham took seven lambs out of the flock. The wicked have taken your possession and killed<sup>14</sup> your family. Ye shall eat<sup>15</sup> the increase of your land. The lambs of the flock (are) many. Our lambs and your lambs (are) small. They took<sup>16</sup> the man from the tree, and laid<sup>17</sup> his corpse at<sup>18</sup> the gate of the city. Surely I have seen<sup>19</sup> the affliction of my people, and have heard<sup>5</sup> their cry. The heathen were oppressed<sup>20</sup>, and their cry was<sup>21</sup> great. Behold, the cry of the children of Israel is come to me<sup>22</sup>.

- 3) They shall perish, יָאַבְדוּ. 4) I have heard, יָכֹלֶג. 5) I have heard, חָמַר with ח interrogative. 7) Thou shalt leave, חָלֵל. 6) שְׁמֻעַתִּי. 9) Kal of מָות. 10) Before, בְּפָנֵי. 11) His father, אָבִיו. 12) בְּאָוֹ. 13) He hath killed, הָמִית. 15) Ye shall eat, חָאַבְלָה. 16) And laid, גַּיְשָׁלִיכְיָה. 17) And laid, גַּלְלָה. 18) אַלְלָה. 20) Were oppressed, בְּגַשְׁשָׂו. 21) דְּחִיא, the pronoun in the place of the simple substantive verb. 22) Is come to me, בָּאָה אַלְלָה.

IX. *The Irregular Nouns.*

(Comp. Part I., Ex. XV.)

## EXAMPLES.

In the house of Job (were) seven<sup>1</sup> sons and their<sup>2</sup> three sisters. And his sons and his daughters eat<sup>3</sup> and drank wine in the house of their brother, the firstborn. Then Job opened<sup>4</sup> his mouth and cursed<sup>5</sup> his day. The waters of the sea (are) great. O Lord, thy waters fill<sup>6</sup> the plains. The men of Israel set fire to all the cities they came to. The cities are filled<sup>7</sup> with heathen. Many (were) the princes and captains among the Hebrews. The fathers are the heads of the families. Your fathers (were) our leaders in war ; with them<sup>8</sup> we took<sup>9</sup> many cities. Your houses shall be burned<sup>10</sup> and your sons and daughters shall be<sup>11</sup> slaves. The maidservants shall serve<sup>12</sup> the mistress of the house and the daughters of the house. The houses of the Hebrews are destroyed by the enemy. Where (are) the maidservants of your brother, who have stolen the vessels ? Thy father-in-law

Ex. IX. 1) שְׁבָעָה. 2) Say ; and three (רִלְשָׁת) their sisters. For the number must be taken as a substantive, so that we should properly say, the three their sisters. 3) Plur. of the particip. אַכְלָה, eating ; שְׁתָחָה, drinking. 4) Then he opened, וַיַּפְתַּח. 5) And cursed, וַיַּקְلַל, fut. Piel of קָלַל, with יְ con- versive. 6) מִלְאָה. 7) Are filled, גַּמְלָא, Niphal of מְלַא. 8) With them, עַמְּדָה. 9) לְלִחְנָה, præter. of לִחְנָה. 10) יִשְׂרָפֵי (שְׂרָפָה). 11) And they shall be, וַיְהִי, future Kal of הִנְהָה, with יְ copulative. 12) הַעֲבֹדִי.

hates<sup>13</sup> the arms of war, as the Lord hateth the idols of the heathen. Our brother keepeth\* the golden<sup>14</sup> and silver vessels, which the men of war have taken for spoil. From the mouth of Moses went forth the law of God. And he opened his mouth, that he might publish<sup>15</sup> the laws of God. Abram and Nahor took wives ; the name of Abram's wife (was) Sarai, and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah and the father of Iscah. But Sarai was barren ; she had no child. And Terah took<sup>16</sup> Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife, and they went<sup>17</sup> to the land<sup>18</sup> of Canaan.

*Remark.*—The words אִישׁ (*man*) and בָּן (*son*) are used in circumlocution, and then express the possessor of a property ; e. g., אִישׁ דְּבָרִים (i. e., a man of words,) an eloquent man ; בָּן חַיל (i. e., son of strength,) a hero, a brave man. בָּן is also used in definitions of time, and answers to the Latin, *natus*. Of אִישׁ it is to be remarked that it is used collectively.

(Stuart, § 444. Lee, art. 225, 2.)

#### EXAMPLES.

Saul said to Jonathan, send<sup>1</sup> and fetch<sup>2</sup> David

13) שֹׁמֶר. \*) שְׁנָא. 14) i. e., vessels of gold and silver ; Comp. Part II., Ex. IV. (p. 78.) 15) That he might publish, בִּרְחָנֵיד. 16) And he took, נָגַע. 17) And they went, וַיַּלְכְּבִי. 18) To the land, אֶרְצָה, from אֶרְץ, with הַ locale. Comp. the next Exercise.

1) שָׁלַח. 2) חַק.

unto me<sup>3</sup>, that he may die<sup>4</sup>. Moses said unto the Lord, I (am) not eloquent<sup>5</sup>; but I am of slow speech<sup>6</sup> and of a slow tongue. If Adonijah<sup>7</sup> will shew himself<sup>8</sup> a worthy man<sup>9</sup>, there shall not<sup>10</sup> an hair of him fall to the earth<sup>11</sup>; but if wickedness shall be found in him<sup>12</sup>, he shall die<sup>13</sup>. A wise man<sup>14</sup> (is) strong<sup>15</sup>, and a prudent man<sup>16</sup> mighty in power<sup>17</sup>. Noah was<sup>18</sup> five hundred years old<sup>19</sup> when he begat<sup>20</sup> Shem, Ham, and Japhet. A woman, if she bear<sup>21</sup> a maid child<sup>22</sup>, shall bring<sup>23</sup> a lamb of the first year<sup>24</sup> for an offering. Jacob lifted up<sup>25</sup> his feet, and came<sup>26</sup> into the land of the east<sup>27</sup>. All the fighting men<sup>28</sup> passed over<sup>29</sup> before the children of Israel, to<sup>30</sup> take the land of Bashan in possession<sup>31</sup>.

## X. *On the ה locale.*

**ה**— is joined on to the end of a word to denote *motion*, or *direction towards* a place, or even to *point out* a being at a place.

- 3) Unto me, **אֵלִי**. 4) Say; that a son of death he (may be.)  
 5) i. e., a man of words. 6) Of slow speech, **בְּרִכָּה**. 7)  
**אַדְנִיחָה**. 8) Will show himself a —, **יְהִיחָה לִ**. 9) i. e., a son of  
 strength. 10) There shall not fall, **לֹא יַפְלֶל**. 11) To the ground,  
**חַדָּחָה**. 12) Shall be found in him, **חַטָּא בָּבוֹ**. 13) He shall  
 die, **גַּמְתָּה**. 14) **בָּבֶר**. 15) **בָּעֵז**. 16) i. e., a man of prudence.  
 17) Mighty in power, **מַאֲמַץ־בָּחָן**. 18) Was, **וּלְיֻדָּי**, conversive.  
 19) i. e., a son of five hundred years. 20) When he begat,  
**תָּלַד**. 21) **בְּתַבְּחָה**. 22) Shall bring, **תָּבִיא**. 23) **וַיַּלְךָ**. 24)  
 i. e., a lamb, a son of his year. 25) **וַיִּשְׁאַל**. 26) And went,  
**וַיֵּלֶךְ**. 27) i. e., of the sons of the east. 28) i. e., all men  
 of the war. 29) **וַיַּעֲבֹר**. 30) To take possession of, **לַרְשַׁת**.  
 31) **בְּשָׁנוֹ**.



## EXAMPLES.

The brethren let down<sup>1</sup> Joseph into<sup>2</sup> the pit; but the pit (was) empty<sup>3</sup>, and there was no<sup>4</sup> water in it. Joseph was taken down<sup>5</sup> into Egypt. He cast<sup>6</sup> great stones upon<sup>2</sup> the ground. The smoke of the city went up towards<sup>2</sup> heaven. The kings fell in the war, and the others<sup>7</sup> fled<sup>8</sup> towards the mountains<sup>9</sup>. The children of Israel went to<sup>2</sup> the land of Canaan. Moses led\* the flock of Jethro in the wilderness, and came<sup>10</sup> to the mountain of God, to<sup>2</sup> Horeb. The silver and gold fell to the ground. Samuel returned<sup>11</sup> to<sup>2</sup> Ramah<sup>12</sup>, for there (was) his house, and there he judged Israel. Abraham hasted<sup>13</sup> into<sup>2</sup> the tent unto Sarah. The sun was risen on the earth, when Lot entered<sup>14</sup> into<sup>2</sup> Zoar. Isaac led<sup>15</sup> Rebecca<sup>2</sup> into the tent<sup>16</sup> of Sarah his mother. Shimei saddled his ass and went<sup>17</sup> to<sup>2</sup> Gath<sup>18</sup>. Abraham sent<sup>19</sup> his sons eastward<sup>2</sup>, unto the east country.

Ex. X. 1) הַשְׁלִיכוּ. 2) To be expressed by He locale with the following substantive. 3) בָּהּ. 4) And there was not in it, וְאֵין בָּוּ. 5) He was taken down, חַרְדָּךְ. 6) הַשְׁלִיךְ. 7) בְּנֹשֶׁאֲרִים, plur. particip. Niphal of שָׁאַר. 8) בְּסֻיּוֹן. 9) חַרְ, but with the ה locale חַרְ, on account of the following guttural with Qamets; therefore חַרְהָה, to the mountain. \*) נַחַב. 10) And came, נִכְזֹא. 11) Returned, שָׁבָּה. 12) With the article; רַמָּה, with the feminine termination, takes the ה locale after its construct form, therefore after רַפְתָּה. 13) וְיִמְהָרָה. 14) בְּאָהָרָה. 15) הַבְּנִיא. 16) The construct form makes no change in respect of the ה locale. 17) And went, וַיַּלְקַחְתָּ. 18) נִתְּנָהָה takes daghesh forte into the ה on receiving accession, as nouns of the eighth declension; Stuart, § 374. 19) שְׁלַחְתָּ.

## XI. *Formation of the Comparative and Superlative.*

(Stuart, §§ 454—456. Lee, art. 241, 8).

The Hebrew language, like the Latin, expresses the thing with which another is compared by the ablative relation (**בְּ**), but without giving the adjective a peculiar form of comparative. Hence, in comparison, it prefixes the particle **מִ** (**מִ**) to the word with which another is compared, and leaves the adjective unchanged. Superlative comparison is marked by simply prefixing the article.

### EXAMPLES.

Thou (art) greater than the father. The law of thy mouth (is) dearer unto me<sup>1</sup> than thousands<sup>2</sup> of gold and silver. Solomon was wiser than many kings on the earth. Better is little with the fear of the Lord, than great treasure and trouble therewith<sup>3</sup>. Better is a portion<sup>4</sup> of herbs and love therewith<sup>5</sup>, than a fatted ox and hatred therewith<sup>3</sup>. The wonders of God are more<sup>6</sup> than the sand of the sea. God is holier<sup>7</sup> than any one. The lion (is) stronger<sup>8</sup> than the horse. The number of the mountains (is) greater than the number of the towns. The word of God (is) sweeter than honey. The horse is fleeter than the ox. I am more thirsty than the sand of the wilderness. My fruit

Ex. XI. 1) **לִי**, joined by Maqqeph to the preceding word.  
 2) **אַלְפִי**. 3) Therewith, **בְּ**. 4) Construct state. 5) **מִשְׁנֶה**.  
 6) See in the Lex., *Many*. 7) **קָדוֹשׁ**. 8) **צָהָב**.

is better than fine gold, and my revenue than choice silver. This place is higher than all mountains which (are) the highest in the land. The enemy fled swifter than a ship, and than a bird of heaven. The righteousness of God is more righteous than the commandments of men.

## XII. *On the Numerals.*

(Comp. Part I., Exx. XLIII and XLIV.)

### EXAMPLES.

There came<sup>1</sup> to<sup>2</sup> David to<sup>3</sup> Hebron, the children of Judah, six thousand and eight hundred. Of the children of Simeon, seven thousand and one hundred. Of the children of Levi, four thousand and six hundred. And Zadok, a young man mighty of valour<sup>4</sup>, and his father's house, twenty-two captains. The children of Issachar, the heads of them were two hundred, and all their brethren. Of Asher, forty thousand. Eight years old<sup>5</sup> was Josiah when he began to reign<sup>6</sup>, and one and thirty years reigned he in Jerusalem. And in the eighth year of his reign<sup>7</sup> he began to seek<sup>8</sup> after<sup>9</sup> the God of David, his father; and in the twelfth year he began to purge<sup>10</sup> Judah and Jerusalem from idols. In the eighteenth year<sup>11</sup> of his reign<sup>7</sup> he sent

Ex. XII. 1) בָּאֵג. 2) עַל. 3) By הַ locale; see Part II., Ex. X., 2. 4) See Part II., Ex. IX., *Remark* (page 86). 5) i. e., a son of eight years. 6) When he began to reign, בְּמִלְכֹו. 7) His reign, לְמִלְכֹו. 8) He began to seek; חַחַל לִדְרָשׁ. 9) לְ. 10) He began to purge, חַחַל לְפִתְחָה. 11) i. e., in the year (בָּשְׁנָה) eighteen.

Shaphan, the son of Azaliah, to repair<sup>12</sup> the house of the Lord his God. And Josiah kept<sup>13</sup> a pass-over unto the Lord in Jerusalem, and they killed<sup>14</sup> the passover on the fourteenth (day) of the first month<sup>15</sup>. Samson found three hundred foxes. Samson found the jaw-bone of an ass, and with it<sup>16</sup> slew<sup>17</sup> a thousand men. I will give thee<sup>18</sup> eleven hundred pieces of silver. Samson judged Israel twenty years. Divide<sup>19</sup> the land into<sup>20</sup> seven portions. The Lord said to Noah, Make thee<sup>21</sup> an ark; three hundred cubits (shall be) the length of the ark, and fifty cubits its breadth, and thirty cubits its height. And the rain was<sup>22</sup> upon the earth forty days and forty nights. And Noah went into<sup>23</sup> the ark, and his three sons, and the three wives of his sons.

### XIII. *The Prepositions with suffixes in the Singular and Plural forms.*

(Comp. Part. I., Exx. XLV and XLVI.)

#### EXAMPLES.

I, and the whole people which (is) with<sup>1</sup> me, we will draw near<sup>2</sup> to<sup>3</sup> the city. I have shewn<sup>4</sup> mercy

- 12) To repair, **לִשְׁחַת**. 13) And he held, **וַיַּעֲשֵׂה**. 14) **וַיִּשְׁחַטֵּה**.
- 15) Of the month (**לָחֶנֶת**) the first. 16) With it, **אֶת**. 17) And slew, **בָּזַב**. 18) I will give thee, **אֶפְנָן לְךָ**. 19) **הַתְּחַלֵּק**.
- 20) **לְ**. 21) Make thee, **עֲשֵׂה לְךָ**. 22) And there was, **וְהִי**.
- 23) And — went in, **וַיָּבֹא**. 24) **אָלָּא**.

Ex. XIII. 1) **אָתָּה**. 2) We will draw near, **נִקְרַב**, future Kal of **קָרַב**. 3) **אָלָּא**. 4) I have shewn, **עֲשִׂיתִי**, præter of **עָשָׂה**.

to thee, and thou, thou hast done<sup>5</sup> violence to me. He hath given you the book which (belongs) to us. (There is) not one among<sup>6</sup> them that (is) good. Your fear is<sup>7</sup> fallen upon<sup>8</sup> us. They hearkened<sup>9</sup> to<sup>10</sup> thee, but thou, thou hast not<sup>11</sup> hearkened to<sup>10</sup> them. I have seen<sup>12</sup> the king and his servants who (were) with<sup>1</sup> him. To thee and to thy seed have I given<sup>13</sup> this land. I (am) to them a God. (In) six days the Lord made heaven and earth, and the sea, and all that in them (is). I have sent<sup>14</sup> destruction among you, and ye are given<sup>15</sup> into the hand of the enemy. Samson slew<sup>16</sup> the Philistines, and the Lord (was) with<sup>17</sup> him. Return<sup>18</sup> with me. I will not return<sup>19</sup> with<sup>17</sup> them. From the brightness (that was) before him, the clouds passed<sup>20</sup>. Thou wilt subdue<sup>21</sup> my adversaries under me. The Lord said, it is not good that man should be<sup>22</sup> alone<sup>23</sup>, I will make<sup>24</sup> him a help-meet for<sup>25</sup> him. I will put<sup>26</sup> enmity between

- 5) Thou hast done, עָשִׂיתָ. 6) בָּ. 7) Is fallen, בְּפִלָּה, fem.  
 of בְּפִלָּה. 8) עַל, præt. of שָׁמֵעוּ. 9) אֶל, בְּפִלָּה. 10) Thou  
 hast not hearkened, לֹא שָׁמַעְתָּ. 11) Thou, בְּאִתָּה, præt.  
 of בְּאִתָּה. 12) I have seen, שָׁלַחֲתָי, præter of בְּנֵן,  
 Piel of שָׁלַחַ. 13) I have given, בְּתַתִּי, præter of בְּנֵן. 14) שְׁלַחֲתָי,  
 Niphal of שָׁלַחַ. 15) Ye shall give, גַּתְתֶּם, Niphal of בְּנֵן. 16)  
 Hiphil of חַבָּה, Return, שׁוֹבֵב, imperative of שׁוֹבֵב. 17) עַם (בְּנֵה)  
 18) Return, שׁוֹבֵב, imperative of שׁוֹבֵב. 19) I will not return, לֹא אַשְׁבֵּב, fut. Kal of שׁוֹבֵב.  
 20) Passed, עָבַרְתִּי, præt. of עָבַרְתִּי. 21) Thou wilt subdue,  
 חַכְרִיעַ, fut. Hiphil of קָרַע. 22) That — should be, הִזְוִית.  
 23) i. e., alone he ; the suffix of the third person on לְבַדּ, which  
 word, after the manner of nouns of the eighth declension, doubles  
 its last radical on receiving accession. See Stuart, § 374. 24)  
 I will make, אַשְׁיַתִּי, fut. Kal of שׁוֹיַת or שׁוֹיַת. 25) בְּגַד (בְּגַד)  
 26) I will put, אַעֲשֵׂה, fut. Kal of עָשָׂה.

thee and between her seed. Cursed<sup>27</sup> (be) the ground for thy sake<sup>28</sup>. The woman came<sup>29</sup> and said<sup>30</sup> to her husband, there hath come<sup>31</sup> to<sup>32</sup> me an angel of God. Thy enemy is come<sup>31</sup> to<sup>32</sup> us. We said<sup>33</sup> to<sup>32</sup> him, no one<sup>34</sup> helpeth thee. The spirit of God came<sup>35</sup> upon him. I have given<sup>13</sup> thy wife to thy companion; take<sup>36</sup> her sister, let her be<sup>37</sup> thine instead of her. The spirit of God moveth<sup>38</sup> over us. The pillars of the house bent<sup>39</sup> above them. I saw mountains on this side, and mountains on that side, and a valley between them.

*XIV. Several Adverbs and Interjections receive after them verbal suffixes; in which connexion the suffixes are generally in the Nominative case.*

(Stuart, § 405. Lee, art. 171, 9 and 10.)

EXAMPLES.\*

He speaks *as*<sup>1</sup> *I* (do). *Behold I* (am) the Lord. *He* (was) *yet* standing<sup>2</sup> before the Lord. At one

27) עָרֵיךְ, part. pass. of עָרַר, fem. עָרִירָה. 28) For the sake of קָעָרֵיךְ (קָעָרֵיר) thee. 29) בָּאָה, præt. fem. of בָּאָה. 30) And said, וַתֹּאמֶר, fut. Kal fem. with יְ conversive. 31) Is come, אָמַרְתְּ. 32) אָמַרְתְּנִי, præt. of אָמַרְתְּ. 34) i. e., there is no helper אֵין מַחְלֵל (אֵין) to thee. 35) אֲלֹהָה, fem. אֲלֹהָה. 36) מַלְּכָה, imper. Kal of לִקְחַת. 37) Let her be, תַּהְיֵנָה, future Kal of חִיַּת.—Thine, i. e., to thee. 38) i. e., (is) moving, מַרְחַפְתָּ, part. Piel fem. of רַחֲף. 39) הַרְלַבְתָּה, Hithpael of רַבְתָּ.

Ex. XIV. \*) The words to be joined together are printed in italics. 1) קָם. 2) עָמַד, part. Kal of עָמַד. Comp. Part I., Ex. XIX.

time *thou art*<sup>3</sup>; at another time thou art not<sup>3</sup>. *Where* (are) *they*, thy wise men? *Behold*, thou shalt eat<sup>4</sup> thereof<sup>5</sup>. *Ye* have *not* chosen<sup>6</sup> what is good. *Where* (is) *he*, the king of<sup>7</sup> Hamath. *Ye are there*<sup>3</sup>, to show mercy<sup>8</sup>. I will be<sup>9</sup> as *thou* (art), O Lord. There is not<sup>10</sup> in the land a man perfect and upright as *he*. Who doeth<sup>11</sup> this<sup>12</sup> as *ye*? We do<sup>13</sup> not as *they* (masc. plur.), for we are more upright<sup>14</sup> than they. O God, *thou art he* that prospereth<sup>15</sup> my way in which I go<sup>16</sup>. Now if *ye are*<sup>3</sup> (they) who<sup>8</sup> show mercy and truth to<sup>17</sup> my master, then tell me<sup>18</sup>. *Where* (are) *they*? *They are not*<sup>3</sup>. *Behold I, I* (am) still with<sup>19</sup> thee. The wicked, *they are no*<sup>3</sup> more<sup>20</sup>. *They all*<sup>21</sup> wait upon thee<sup>22</sup>, that thou mayest give<sup>23</sup> them their food in<sup>24</sup> due season.

- 3) Is, שׁוּ. This is a particle denoting mere *existence*; and is used for singular or plural and with every person, which must be expressed by a suffix. The contrary, *is not*, אַיִן is used in the same manner. 4) Thou shalt eat, תְּאַכֵּל. 5) מְשֻׁבָּט, compounded of שָׁבֵט and בָּנָן. 6) Have chosen, בְּחִרְתָּם, præter of בְּחִרָה. 7) Of, to be expressed by the construct state. The two nouns must be joined by Maqqeph. 8) i. e., as persons shewing mercy, עֲשָׂרִים חֶסֶד; part. Kal of עֲשָׂה, עֲשָׂה, decl. IX. 9) אֲחִיה, fut. Kal of קִיָה. 10) Is not, אַיִן. 11) יִעַשְׂה, future Kal of עֲשָׂה. 12) Compare Part I., Example VIII. 13) עֲשִׂנִי, præter Kal of עֲשָׂה. 14) Respecting the comparative, comp. Part II., Ex. XI. 15) i. e., one prospering, מְצִילִית, part. Hiphil of צִילִית. 16) I go, חַלְכָהִי, præter Kal of חַלָה. 17) אֲרֹתִי. 18) Then say so, וַיֹּאמֶר יְהוָה. 19) עַם, נָגֵד. 20) עֹזֶר, to be placed between the substantive and ל. 21) כָל (אַיִן) has as a shorter form, כָל, with a daghesh forte in ל; *they all* כָל מְשֻׁבָּט. 22) Wait upon, שְׁבָרִי אָל. 23) i. e., to give, לְתַחַת. 24) בָּ.

XV. *The regular Verb.*

(Comp. Part I., Exx. XV—XXIV., and Ex. XLVII.)

## EXAMPLES.

Praise God, praise our king. Thou, Lord, wilt bless the righteous. Thou, Lord, hast blessed thy works. Joshua was a minister<sup>1</sup> of Moses. I have done<sup>2</sup> as I have spoken to Israel. There shall not a man rise up before Samson. Tell me all that you have concealed in the house. Many treasures lie under the earth and are concealed. They will reckon many enemies. A strong man<sup>3</sup> hath brought the enemy to rest. Your terror fell upon<sup>4</sup> us. The city was taken and burned with fire. We cause the city to be burned with fire. The house was shut up against<sup>5</sup> the wicked, but was opened to the righteous. Ye shall not go far from the city. We will draw near to the city. Joshua shall assemble the people. On the morrow the army was numbered. Suffer the army to approach the city, it shall not burn the city. The inhabitants of the city made peace with<sup>6</sup> Israel. The city made peace with<sup>6</sup> Joshua and the children of Israel. Pursue your enemies and kill<sup>7</sup> them. The land resteth from war.

Ex. XV. 1) Use the part. Piel of שָׁרַח with an accusative after it. 2) עֲשִׂיתִי, præt. Kal of עָשָׂה. 3) See Part II., Ex. IX., Remark. 4) כָּל. Comp. Part I., Ex. XLVI. 5) מְפַנֵּי. Comp. Part I., Ex. XL.<sup>15</sup>. 6) אֶתְּךָ. 7) The imperative must not be repeated, but the second person præterite is to be used in the second place. Stuart, § 503, (f), (1).

XVI. *Verbs with Gutturals.*

(Comp. Part. I., Exx. XXV—XXVII and XLVIII.)

## EXAMPLES.

Joshua cursed every thing that hath breath, as the Lord the God of Israel had commanded. The Lord blesseth Israel, and will bless thee. Swear this by God. And he said<sup>1</sup>, I will swear. He called that place<sup>2</sup> Beer-Sheba, because there Abraham and Abimelech sware. I will saddle my ass and<sup>3</sup> go to the city. Zebulun, a people (that) jeopardized his life unto death<sup>4</sup>. All the cattle of the land shall winter in the field. Ye have sworne by my name. Lord, thou wilt have mercy on<sup>5</sup> Zion. From heaven doth he look<sup>6</sup> upon<sup>7</sup> the earth, to hear the groaning of the prisoner, to loose those appointed to death<sup>8</sup>. The people assemble together to serve the Lord. Bless the Lord, O my soul, and forget<sup>9</sup> not all his benefits. He forgiveth<sup>10</sup> all thine iniquities. The waters flee<sup>11</sup> at<sup>12</sup> thy rebuke; at<sup>12</sup> the voice of thy thunder they hasten<sup>13</sup> away. Thou hast set<sup>14</sup> a bound to the waters, that they may not pass over. The waters

Ex. XVI. 1) **וַיֹּאמֶר**, fut. Kal of **אָמַר** with **וְ** conversive. 2) He called the place, **בָּרָא לִפְקָדָם**. 3) And I will go, **בָּאֵלֶּה**, fut. Kal of **בָּאֵלֶּה** (**יָלֵךְ**) with **וְ** copulative. 4) **לִמְוֹתָה**. 5) By the simple accusative, because **רְחֵם**, *to have mercy upon*, takes this case. 6) **הַבִּיט**, Hiphil of **בָּטַח**. 7) **אָלֶה**. 8) **תְּמוֹתָה**. 9) i. e., thou shalt not forget. 10) Use the participle. 11) **יְמִסְפֵּךְ**, future of **נִסְפֵּךְ**. 12) **מִן**. 13) Future. 14) Thou hast set, **שָׁמַת**.

stand above the mountains. (It is) God who causeth grass to grow for the cattle, and herbs for the service of man. In the night the young lions roar after<sup>15</sup> their prey. The sun ariseth, they gather themselves together, and lie down in their dens. Thou hidest thy face, men are troubled; thou takest away<sup>16</sup> their breath, they die. The glory of God is for ever, the Lord rejoiceth over his works. The Lord looketh<sup>6</sup> upon<sup>7</sup> the earth, so that<sup>17</sup> it trembleth. Wisdom will enter<sup>18</sup> into thine heart, and knowledge will be pleasant to thy soul. Hearken not to this woman, who maketh smooth her words<sup>19</sup>. A virtuous woman<sup>20</sup> stretcheth out her hand<sup>21</sup> to the poor, and reacheth forth her hands to the needy.

## XVII. *Verbs with Suffix Pronouns.*

(Comp. Part. I., Ex. LIX.)

### EXAMPLES.

I will pursue mine enemy and *slay him*\*. Lamech called his son Noah, saying<sup>1</sup>, This (same) shall comfort us concerning the toil<sup>2</sup> of our hands. My brother hath found a lion, and would send it to<sup>3</sup> the

15) נָלַךְ . 16) Thou takest away, הַסֵּף (הַאֲסֵף) future of אָסֵף. 17) I followed by a future, and daghesh in the first radical. 18) Will enter, בָּאֵר, fem. fut. of בֹּאֵר. 19) אִמְרָה. 20) i. e., a woman of virtue (strength), אִשָּׂתְּחִילָה. 21) Here, הַכֵּן; afterwards, תַּךְ.

Ex. XVII. \*) The verbs and suffix pronouns which belong together are expressed by italics. 1) Saying, לְאמֹר. 2) Toil, עִזּוֹן. 3) All, אֶלָּל.

king. God *loveth us* as a father his children. If ye know the laws, keep them in your hearts. The enemy draw nigh unto the town to *take it*. They shall not *take it*, for the Lord *defendeth it*. Send us a bullock from the herd in order to *slay it*. My father hath given me books, and *I have sold them*. God saith to the righteous, I will not *forsake thee* in trouble. Also I say to my friends, I *forsake you* not. Also ye, ye *forsake me* not. Why *hast thou sought me?* My sister hath *sought thee* (fem.), and thou hast *forsaken her*. Noah made an ark, and *pitched it* with pitch. The Lord hath preserved me in trouble, therefore will I *love him* for ever. I have heard thy words, O Lord, and I *will keep them* for ever. Joseph was a son of Jacob, and his brethren *sold him*. He did not recompense them with evil; he *loved them* as his brethren. The vine yields me much fruit, for I *have pruned it*.

### XVIII. *Verbs פָּנִים and יְמִינִים*.

(Comp. Part I., Exx. XLIX and L.)

#### EXAMPLES.

The days of feasting are gone about. Ye will not declare our word. When the Lord gave<sup>1</sup> us this land, we shewed<sup>2</sup> mercy to<sup>3</sup> you. Remove from this land, and destroy all the cities. Thou,

Ex. XVIII. 1) i. e., upon (בְּ) the Lord's giving us the land.  
2) עֲשֵׂנִים, præt. Kal of נָשַׂנְתִּים. 3) יְמִינִים. Comp. Part I., Ex. XLV,

Lord, hast made a hedge about him and about his house. All the Israelites<sup>4</sup> stood firm, until all the people<sup>5</sup> were ready to<sup>6</sup> pass over the Jordan. Compass the city, its booty and its cattle shall ye take for spoil. The men of strife are rooted out, and the rest will remove from the camp and leave the land. The walls of the city shall fall. Take with<sup>3</sup> thee all the people of war. Into thy hand have I given the king of the city and his land. Roll great stones to the mouth of the cave. They rolled great stones to<sup>7</sup> it, and it was surrounded by them. Your cities shall be laid waste. Many among<sup>8</sup> you shall pine away in the lands of your enemies. The deceit was told to Joshua. The enemy shall fall upon you, and ye, ye shall be rooted out. I knew not who hath done this, and thou, thou hast not declared (it) to me. Mine eyes began to grow dim<sup>9</sup>, I could<sup>10</sup> not see<sup>11</sup>, and I pine away. If he hear this word, his ears shall tingle. The silver and gold shalt thou take out of my hand, for thou (art) my friend. I have told thee that I (am) a judge<sup>12</sup> over thy house. Samuel prayed to God. Samuel said to Jesse, Are (here) all<sup>13</sup> the young men? And he said, there remaineth yet the youngest<sup>14</sup>. The man let the gold and the silver fall to<sup>15</sup> the ground.

4) בְּלִי־שָׁרֶאָל (בְּלִי־הַפּוֹי) 5) לְ (לִ), followed by an infinitive.  
 6) אָלֵךְ (אָלֵךְ). 7) בְּ. 8) בַּ. 9) To grow dim, כַּחֲזָת, infin. Piel of כַּחַ.  
 10) I could not (לֹא יָכַלְתִּי). 11) To (לִ) see, רָאָתִי, infin. Kal of רָאַת, to see. 12) Particp. Kal of שָׁפֵט; therefore, as one judging thy house, accusative. 13) The interrogation to be expressed by הָיָה; comp. Part II., Ex. III. To be all, מְהֻמָּדָה. 14) Respecting the superlative, see Part II., Ex. XI. 15) By הַ lo-cale; comp. Part II., Ex. X.

XIX. *Verbs נָפַא and נָפַי (פִּי).*

(Comp. Part I., Exx. LI—LIV.)

## EXAMPLES.

There shall not a word go forth out of thy mouth. She shall dwell in the house of my father. Ye have taken the city, and now shall the enemy go out. The law shall perish from<sup>1</sup> the priests, and counsel from the ancient. The enemy will encamp between the city and the river. Encamp behind the mountain. Moses said to God, Behold, (when) I come<sup>2</sup> unto the children of Israel, and shall say unto them, The God of your fathers hath sent me<sup>3</sup> unto you; and they shall say to me, What is his name? what shall I say unto them<sup>9</sup>? And God said unto Moses, Thus shalt thou say unto the children of Israel, I AM<sup>4</sup> hath sent me unto you. Joshua caused the men of war to pitch their tents between Bethel and between Ai. They took down the man from the roof of the house. The woman will go down to the land of the Egyptians. All kings will make a league to fight with Israel. At the feast of unleavened bread

Ex. XIX. 1) בְּאֵלֶּךְ. 2) i. e., I coming, אָנֹכִי בְּאֵלֶּךְ part. Kal of בָּאֵלֶּךְ; comp. Part I., Ex. XIX. 3) Hath sent me, שָׁלַחֲנִי, from שָׁלַחַ, with the suffix of the first person. 4) I AM, אָהָיָה, i. e., I will be. God calls himself אָשֶׁר אָהָיָה, I AM THAT I AM. Root חַיָּה חַיָּה (חַיָּה), whence also חַיָּה. See, under the word *To Be*.

ye shall eat unleavened bread seven days. Israel smote<sup>5</sup> every living thing<sup>6</sup> with the edge of the sword, there was not left any breath. Terah begat Abram. And Abram reproved Abimelech concerning the well which Abimelech's servants had seized. He set before me<sup>7</sup> to<sup>8</sup> eat. I will not eat before<sup>9</sup> I have spoken my words. Abraham set seven lambs by themselves<sup>10</sup>. They will go together to the place which I have told them. We shall all perish unless the Lord help. And also I, I shall perish, as<sup>11</sup> thou. My brother will inherit my property. Ye shall dwell in booths seven days, that<sup>12</sup> your generations may know that I made the children of Israel to dwell in booths, when I brought them<sup>13</sup> out of the land of Egypt: I (am) the Lord your God.

## XX. *Verbs שׁ and וּ.*

(Comp. Part I., Exx. LV—LVI.)

### EXAMPLES.

A messenger came to Job. Behold, a great<sup>1</sup>

5) חִקָּה, Hiphil of נַכֵּה. 6) שְׁבַּתְּנִי. 7) He set before me, שָׁם לְפָנִי, from שָׁם (שָׁם). 8) ?, followed by an infin. constr. 9) עֲדָעָם. 10) לְבָד, and the suffix of the third pers. plur. fem.; comp. Part II., Ex. XIII, \* and 28. 11) בְּמֹלֶךְ; comp. Part II., Ex. XIV. 12) לְמַעַן. 13) At my bringing out (בְּחֹזְקֵיָא) them. This passage refers to the Jew's feast of tabernacles, in memory of their departure from Egypt. It began on the 15th day of the month Tisri (our October). At this feast also they returned thanks to God for the fruits of the earth they had then gathered in.

Ex. XX. 1) The position of the adjective see in Part II., Ex. IV.

wind came from<sup>2</sup> the desert. The Lord will<sup>3</sup> give you<sup>4</sup> rest, and take ye the land beyond Jordan, and return ye to the land of your possession. The enemy will pass the night here before they go farther. Job feared God and eschewed evil. Joshua commanded<sup>5</sup> the people, Ye shall not shout nor let your voice be heard, until I say<sup>6</sup> unto you, Shout. The armed men came to pass the night in the camp. To-day will my father return. Set an ambush behind the town. Thou shalt arise, and all the people with<sup>7</sup> thee, to go up<sup>8</sup> into the city. Pass the night with<sup>9</sup> me in this city. The enemy will flee before our arrows. The people fleeing turneth upon those pursuing. Many shall die. Blessed<sup>10</sup> are the men, who die in God. Abraham brought back his brother and his substance. I have established a covenant between me and between thee. They will come on the morrow to the place at which<sup>11</sup> your brethren died. Who will bring bread and wine? Thou, my father, bring me the book; I will lay it<sup>12</sup> on the table.

2) מַעֲבֵר. 3) To give rest to, נִיחָן, in Hiphil. 4) Accusative, on account of בְּיֹמָה, which in Hiphil governs this case. 5) צִוָּה, followed by an accusative. 6) i. e., until the day of my saying, עַד יֹם אָמַרְתִּי; עַד יֹם אָמַרְתִּי, infin. Kal of אָמַרְתִּי with the nominal suffix of the first person. 7) עַמְּךָ; comp. Part I., Ex. XLV. 8) To go up, לָעַלְוָה, infin. Kal of עַלְוָה, with לְ. 9) תִּשְׁאַל; comp. Part I., Ex. XLVI. 10) i. e., blessings (רָשָׁ�ת), Decl. 6) of the men, מִנְּךָ, in the singular as a collective, with the verb following in the plural. 11) At which, אֶלְשָׁרֶבֶת. The Hebrew language places the relative before the preposition. 12) Accus., אֲחֵרָה; comp. Part I., Ex. XLV.

XXI. *Verbs נָלַל and לְלַל.*

(Comp. Part I., Exx. LVII and LVIII.)

## EXAMPLES.

My sons have sinned in their hearts. Job rose in the morning and offered burnt offerings. This<sup>1</sup> will he do every day. I have shewn mercy to<sup>2</sup> you, and also ye, ye have shewn mercy to<sup>2</sup> the house of my father. The five kings were found, who\* had hid themselves in the cave at Makkedah<sup>3</sup>. Ascend the mountain and see the cities beneath<sup>4</sup> thee. The enemies will pitch a camp. Thou shalt not take the name of the Lord thy God in vain. I will make my covenant between me and between thee. And I will multiply thee exceedingly<sup>5</sup>. I have sinned, in that I have transgressed the commandment of God; for I feared the people, and hearkened<sup>7</sup> unto their<sup>8</sup> voice. Ye shall do what God commanded you. God said, I will shew mercy to them that keep<sup>6</sup> my commandments. Fill thine horn (with) oil, and go and anoint him whom I tell<sup>9</sup> thee. The Lord will not spare him that<sup>10</sup> taketh his name in vain. Six

Ex. XXI. 1) Comp. Part I., Ex. VIII. 2) מִעֵד; comp. Part I., Ex. XLV. \*) Use the participle; comp. Part I., Ex. XIX. 3) בָּבֶן. 4) תִּתְחַנֵּן; comp. Part I., Ex. XLVI. 5) Exceedingly, בְּמַאֲדָם מַאֲדָם. The repetition of adverbs marks intensity; Stuart, § 536. 6) Particip. Kal of שָׁמַר, followed by an accusative. 7) Use the future. 8) Their voices, in reference to the collective מִעֵד (*a people*). 9) Whom I tell thee, אֲתָּה־אֲשֶׁר טֹלְפָךְ. 10) Him that, אֲתָּה־אֲשֶׁר אָמַר אֱלֹהִים.

days shall work be done, and on the seventh is<sup>11</sup> the sabbath of rest. Ye have brought a sacrifice to the Lord and have afflicted your souls. Open the caves, and bring out to me the kings that\* hid themselves in the cave. I turn myself to you, and make you fruitful, and multiply you, and establish my covenant with<sup>12</sup> you. They that hate you rule over you. They shall come out to<sup>13</sup> go to<sup>14</sup> the land of Canaan. And Melchisedec brought forth bread and wine, and he (was) a priest of the most high<sup>15</sup> God<sup>16</sup>. I will scatter you abroad among the nations. The Lord appeared in Shiloh; for the Lord revealed himself to<sup>17</sup> Samuel in Shiloh by<sup>18</sup> the word of the Lord.

## XXII. *Verbs doubly anomalous.*

(Stuart, §§ 294—297. Lee, art. 205.)

### EXAMPLES.

Thus<sup>1</sup> saith the Lord; I, I will be to him a father, and he, he shall be to me a son. Go and see the land and her cities. The king sent to Rahab, saying<sup>2</sup>, Bring forth the men that are come<sup>3</sup> to thee, which are entered into thine house,

11) Future. 12) מִתְהַלֵּל; Part I., Ex. XLV. 13) To, i. e., in order to, לְ with the infin. constr. 14) By מִ locale; Part II., Ex. X. 15) Position of the adjective; Part II., Ex. IV. 16) אֶלְךָ. 17) אֶלְךָ. 18) בְּ.

Ex. XXII. 1) בְּכָה. 2) Saying, לֹאמֶר, for לֹאמֶר. 3) Use the participle, i. e., the coming — .

for they are come to search out all the country. Ye have given me a token of truth. Joshua suffered Rahab to live and her father's house. The meat offering shall not be eaten with leaven. And now, O Lord, we thank<sup>4</sup> thee and praise thy glorious name. On the same day<sup>5</sup>, I cause the sun to go down at mid-day, and cause darkness in<sup>6</sup> the land. He made his camels to kneel down without the city by<sup>7</sup> a well of water, at the time of the evening, at<sup>6</sup> the time when<sup>8</sup> women go out to draw water. He will throw a stone against the door. Bring<sup>9</sup> water for<sup>10</sup> the thirsty inhabitants<sup>11</sup> of the land of Tema. Turn yourselves from him<sup>12</sup>, that<sup>13</sup> he may be smitten and die. The Lord hath inclined his ear to me. And<sup>14</sup> as long as I live, will I call upon (him). The day goeth away, for the shadows of evening are stretched out<sup>15</sup>. Shoot at Babylon, spare no arrows<sup>16</sup>; for against the Lord hath she sinned. The children of Israel praise thy name, O Lord.

### XXIII. *Verbs conjugated after a double root.*

(Stuart, §§ 298, 299.)

The verbs of this kind most in use, are, בָוֹשׁ

4) Hiphil of נִתְחַדֵּה. 5) On the same day, בַיּוֹם הַהִיא. 6) לִ? 7) לְאָלֶף. 8) i. e., at the time of the going out (infin. of נִצְבַּה, with the feminine termination) of the women to draw water, (שָׁאָבָות). 9) Infin. Hiphil of אָנָה. 10) לִקְרָאת, properly, to meet the, etc. 11) Particp. Kal of יִשְׁבַּן. 12) From him, מִאֲחָרִי. 13) ? 14) And as long as I live, יִכְיַמֵּי. 15) Use the future. 16) גַּם, here collectively in the singular.

(יִתְבַּשׁ) טֹב (יָלַךְ) הַלְּךָ (יִבְשַׁ) to be ashamed, (יִלְאַד) to go, (יִצְבֶּה) to be good, (יִצְבֶּבֶת) to fear, (יִצְבֶּבֶת) to place, erect, (יִנְאַרְבֵּת) נֹרֶד to dash, (יִצְרֵר) צָרֵר to be narrow, etc.

The verb יִכְלֶל, to be able, borrows its future Kal from the Hophal (יִכְלֶל), and יִסְפֶּר, to add, its infinitive and its future from Hiphil (חֹסִיףּ), future יִוְסִיףּ).

## EXAMPLES.

Set<sup>1</sup> thee up waymarks, make thee high heaps ; turn again, O virgin of Israel, turn again to these cities. The Lord walketh<sup>2</sup> upon<sup>3</sup> earth and in heaven. What I feared, will come upon me<sup>4</sup>. Hiel built Jericho ; he laid the foundation<sup>5</sup> thereof in Abiram his firstborn, and set up the gates<sup>6</sup> thereof in Segub, his youngest son. Thy speech will be good. When<sup>7</sup> the king was merry with<sup>8</sup> wine, the princes went<sup>9</sup> to the palace. Daughter of Babylon, happy shall he be<sup>9</sup> that taketh thy children and dasheth them against the stones. I shall be greatly straitened in heart, if the Lord do not help. Joab came to the king, and said ; thou hast this day shamed all thy servants. The wicked think to rob my soul, but they shall not be able. Go to Pharaoh. Behold he will go out to<sup>10</sup> the water ; and thou, do thou place thyself over

Ex. XXIII. 1) Hiphil of יִצְבֶּבֶת. 2) Use the participle Kal ; comp. Part I., Ex. XIX. 3) בָּ. 4) i. e., to me, יָלַךְ. 5) Piel. 6) נִצְחָת. 7) i. e., upon the king's being merry ; comp. Part II., Ex. XIX. 8) Hiphil. 9) i. e., blessings of the man ; comp. Part II., Ex. XX, <sup>10</sup>. 10) By מִן locale, and the noun must have the article ; comp. Part II. Ex. X.

against him<sup>11</sup>. The Canaanites are spread abroad. I am gone like the shadow when it declineth, I am tossed up and down like the locust. Sinners shall not be able to<sup>12</sup> stand before God.

**XXIV. On the changes effected in the forms of  
Verbs by Suffixes.**

(Comp. Part I., Ex. LIX.)

**EXAMPLES.**

Every day my enemies despise me and swear by me. Thou raisest me up, O Lord, when my enemies persecute me, and thou wilt cast me down if I sin. Have mercy upon the city<sup>1</sup>, for (it is) time to<sup>2</sup> favour her. The heavens shall perish, but thou, Lord, shalt endure. As a garment shalt thou change them. If thou seekest her<sup>3</sup> as silver, and searchest for her as for hid treasures ; then shalt thou understand the fear of the Lord, and find the knowledge of God. Discretion shall preserve thee<sup>4</sup>, understanding shall keep thee. To deliver thee<sup>5</sup> from the way of the evil man, from the man that<sup>6</sup> speaketh froward things. The children of the virtuous woman\* rise up and call her blessed ; her

11) Over against him, בְּקָרָאֶתֹּו, from קָרַא (קָרָא), to meet, and בְּ. 12) To, בְּ, followed by the infin. constr. Kal.

Ex. XXIV. 1) Accusative, on account of רְחִמָּה, to have mercy upon. 2) בְּ followed by an infin. with the suffix. 3) With בְּ epenthetic. 4) שְׁמֵרָה, because שְׁמֵר, to preserve, is construed with בְּלָא. 5) בְּצִילָה, Hiphil. 6) Use the participle. \*) A virtuous woman, אֲשֶׁר-תִּחְיֶל.

husband<sup>7</sup> (also), and he praiseth her. Why should I smite thee<sup>3</sup> to the ground<sup>8</sup>? The Lord's portion<sup>9</sup> is his people, Jacob the line of his inheritance. He found<sup>10</sup> him in the land of the wilderness, he instructed<sup>11</sup> him, he kept<sup>12</sup> him<sup>3</sup> as the apple of his eye. Behold, I conspired against my master and<sup>13</sup> slew him. Joshua took seven kings alive and smote them and killed them. God said to Jacob; I will make<sup>14</sup> thee a great nation<sup>15</sup> in Egypt. Joseph's brethren said to one another<sup>16</sup>; Come<sup>17</sup>, let us slay<sup>18</sup> him and cast him into one of the pits, and we will say, An evil beast hath devoured him. In vain do ye comfort<sup>19</sup> me. Who (is) he that will condemn me? I have seen him in the temple of the Lord.

### XXV. *The Apocopate future with י conversive.*

(Comp. Part I., Ex. LX.)

#### EXAMPLES.

Abraham and Abimelech made a covenant; and Abraham took sheep and oxen, and gave them to Abimelech. And Abraham set<sup>1</sup> seven lambs of the flock by themselves. And Abimelech said unto

7) בָּעֵל (אַרְצָה); comp. Part II., Ex. X. 9) חִלּק (חִלּקָה) 10) Future. 11) Hiphil of בִּין. 12) בְּצִיר (בְּצִיר). 13) י followed by a future. 14) שִׁים, followed by ? 15) נְגִי. 16) i. e., each to his brother, אֶחָדו. 17) לְכִי (לְכִי), imperative of חִלּק. 18) First pers. plur. future. 19) Future.

Ex. XXV. 1) יִצְבֶּה (בְּצִיר), Hiphil; comp. Part II., Ex. XXIII.

Abraham, What (mean) these seven lambs<sup>2</sup>, which thou hast set by themselves ? And he said, That thou shalt take them of my hand, that they may be a witness unto me<sup>3</sup> that I have digged this well. And they made a covenant at Beer-sheba. Then Abimelech rose up and Phicol the chief captain of his host, and they returned into the land of the Philistines. God commanded Abraham to offer his son upon<sup>4</sup> mount Moriah. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for<sup>5</sup> the burnt offering, and rose up and went unto the place of which God had told him. And he laid the wood for<sup>5</sup> the burnt offering upon Isaac his son, and he took the fire in his hand, and a knife, and they went both of them together<sup>6</sup>. And they came to the place which God had told them of, and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon<sup>7</sup> the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And<sup>8</sup> the angel of the Lord called to him out of heaven, and said, Abraham, Abraham; lay not thine hand upon the lad. And Abraham lifted up his eyes and looked, and behold, behind<sup>9</sup> (him), a ram caught in a thicket by his horns ; and Abraham went and took the ram, and

2) Say ; Seven lambs these. On the position of the prounoun demonstrative, see Part I., Ex. VIII.,<sup>10</sup>. 3) That they may be unto me, בְּעִירֵיךְ תַּחֲזִיחַ לִי. Whence the Daghesh in ל ? See St. § 75 ; Lee, art. 47. 4) בָּ. 5) i. e., wood of the burnt offering. 6) אַחֲרֵיךְ. 7) בְּמַטְעֵל לִ. 8) By ' conversive. 9) אַחֲרֵיךְ.

offered him up for a burnt-offering in the stead of his son.

**XXVI. *The Apocopate future with 1 conversive in roots doubly anomalous.***

**EXAMPLES.**

The sons of Samuel walked not in the ways of God, and<sup>1</sup> they turned aside after<sup>2</sup> lucre, and took bribes, and perverted judgment. And<sup>3</sup> Satan smote Job with sore boils from the sole of his foot to the crown of his head. And it came to pass on this day that<sup>4</sup> Eli died. And Saul smote the Amalekites from Havilah unto Shur. And David called one of the young men, and said, Fall upon<sup>5</sup> the Amalekite; and he smote him so that<sup>4</sup> he died. Two eunuchs threw<sup>6</sup> Jesebel down, and (some) of her blood was sprinkled on the wall, and dogs eat the flesh of Jesebel. I have trodden the wine press alone, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. Saul and all the people which (were) with him gathered together<sup>7</sup> and came to<sup>8</sup> the battle. And the men<sup>9</sup> of Israel were distressed<sup>10</sup> that day; for

Ex. XXVI. 1) 1 conversive. 2) נִפְרָא. 3) The following sentences begin as if each were the continuation of some narrative; and hence with 1 conversive. 4) 1 conversive. 5) Fall upon, פָּגַע. 6) To throw down (from a height), טָמַשׁ. 7) Niphal of נִעַז, with 1 conversive and the future, as if something had been previously narrated. 8) יָדָע. 9) By the singular, since אֲיַשׁ is collective, and the verb also follows in the singular. 10) נִבְשֵׁשׁ, Niphal.

Saul had adjured the people, saying<sup>12</sup>, Cursed be<sup>13</sup> the man<sup>14</sup> that eateth any food until evening, that<sup>15</sup> I may be avenged on mine enemies. The she ass of Balaam saw an angel of the Lord in the way, and his sword in his hand: and the ass turned aside<sup>16</sup> out of the way, and went into the field: and Balaam smote the ass to turn<sup>17</sup> her into<sup>18</sup> the way.

### XXVII. *The Apocopate Imperative.*

(Stuart, §§ 207, 288 (2) Note.)

The apocopate imperative is found, in regular verbs only in Hiphil, in verbs לְהַ in Kal and Hiphil. The still more violent abbreviations, e. g., of Tseri into Pattahh (Piel), or into Seghol (Niphil), etc., belong only to single forms.

#### EXAMPLES.

Put forth thine hand now<sup>1</sup> and touch all that he hath<sup>2</sup>. And Samuel said to Saul, Suffer (me), and<sup>3</sup> I will tell thee what<sup>4</sup> the Lord hath said to me. And the Lord said unto Moses, Suffer me, and I will destroy the people, and blot out their name. Moses said unto the Lord; See, thou sayest unto me, Bring up this people; and thou hast not let

11) וְ conversive, 12) לִאמֶר. 13) Cursed be, part. pass. of אָמַר. 14) חָאֵישׁ.

15) יְ. 16) בְּמַתָּחָה. 17) Hiphil of בְּמַתָּחָה.

18) Simply by the article before הַנְּקָדָה, which in pause has נְקָדָה.

Ex. XXVII. 1) אַתָּה, joined to the imperative by Maqqeph.  
2) i. e., what (is) to him. 3) יְ with the paragogic future. See the following Exercise. 4) הַנְּקָדָה.

me know<sup>5</sup> whom thou wilt send with me. Rise ye up, and pass over the river<sup>6</sup> Arnon ; behold<sup>7</sup> I have given into thine hand Sihon the Amorite and his land, and do thou contend<sup>8</sup> with him in battle. Go and order the servant to saddle the horse. The Lord said to Moses ; say unto Aaron, Stretch out<sup>9</sup> thy rod, and smite the dust of the land, that<sup>10</sup> it may become lice throughout all the land of Egypt. Take<sup>11</sup> the men up to<sup>12</sup> the mountain and build them houses.

**XXVIII. *The Imperative and Future with He paragogic (הִנֵּה).***

(Stuart, § 305. Lee, artt. 175, 4—7, 189, 10.)

The future with **הִנֵּה** expresses exertion or direction of the mind more clearly than the simple future ; and with the imperative, **הִנֵּה** softens the wish a little. We before saw (comp. Part II., Ex. X., on He locale) that this **הִנֵּה** joined to a noun denotes motion to a place. To a verb it adds emphasis. It is particularly frequent with verbs **שׁ** and **פָּי** ; and of verbs **וַיְ** the regular imperative does not occur, but only the apocopate and paragogic forms.

5) Thou lettest me know, **חִזְרֹעֲתָנִי**, Hiphil of **עִזָּתָ**, with the suffix of the first person. 6) **גַּבְּלָ**; prop., a valley with a river. 7) Here the imperative of **רָאָה**, *to see*. 8) **גַּרְחָ**, Hithpael, with **גַּ**, *with* any one. 9) To stretch out, **מָשַׁךְ**. 10) That it may become, **מָשַׁךְ**. 11) **עַלְּחָ**, Hiphil. 12) **כָּ**.

## EXAMPLES.

And now swear unto me by God. I and the lad will go yonder and worship, and will come again to you. I will now turn aside and see this great sight. Now go, and bring forth my people out of Egypt. If ye will not hearken to me, I will punish you yet<sup>1</sup> seven times<sup>2</sup> on account of<sup>3</sup> your sins. Samuel, set a king over us, that<sup>4</sup> he may judge us like all the nations<sup>5</sup>. Give us food. Lord hear my prayer, and<sup>6</sup> let my cry come<sup>7</sup> unto thee. I will sing to the Lord as long as I live ; I will sing praises to my God, whilst I have any being<sup>8</sup>. The king talked<sup>9</sup> with Gehazi, saying<sup>10</sup> ; Tell me, I pray thee, all the great things<sup>11</sup> that Elisha hath done. Let me, I pray thee, kiss my father and my mother. I will follow thee. Let<sup>12</sup> us break their bands asunder, and cast their cords from us<sup>13</sup>. I will call my father, that I may learn<sup>14</sup> what I am to do. I will arise, and go to my father. Give the young man bread, and go, fetch water, for the young man is thirsty.

Ex. XXVIII. 1) Say ; So (וְיַעֲשֶׂה) I add (הִפְלֵיל Hiphil) to punish (יִכְרֹב Piel) you. 2) שְׁבָע. 3) עַל. 4) i. e., to judge us, לִשְׁמָנָה, infin. of טְפַשׁ. 5) גּוֹיִם, from גּוֹי. 6) joined to the following substantive. 7) Future. 8) Whilst I have any being, בְּעוֹדִי, from עַד, *to return* (of time). 9) Partic. Piel of בְּאַמְרָה. 10) לִאמְרָה. 11) Plur. of the fem. נִדְוָלָה, with the article. 12) By the first pers. plur. of the future, with הַ paragogic. 13) Comp. Part I., Ex. XLV. 14) i. e., in order to cause to instruct me, לְהִזְרִיעַנִי, infin. Hiphil of יִזְרְעַנִי, to know.



**ENGLISH-HEBREW  
LEXICON.**

The following table of the division of nouns according to Professors Stuart and Lee is here given in order to facilitate reference to the two grammars.

STUART.		LEE.	
MASCULINES.	PAR. XXV.	PRIMITIVE NOUNS.	
Decl.	I. §§ 345, 346.	Class I.	Species 1, art. 148.
—	II. §§ 347—349.	—	— 2, — 149.
—	III. §§ 350—352.	—	— 3, — 150.
—	IV. §§ 353—355.	—	— 4, — 151.
—	V. §§ 356—358.	—	— 5, — 152.
—	VI. §§ 359—370.	—	II. Forms, 1—11.— 153.
—	VII. §§ 371—373.	AUGMENTED NOUNS.	
—	VIII. §§ 374—376.	I. Class I.	Forms 1—5, art. 154.
—	IX. §§ 377—379.	— II.	— 1—3, — 155.
FEMININES.	PAR. XXVI.	II. — I.	— 1—5, — 158.
—	X. §§ 380—382.	— II.	— 1—3, — 159.
—	XI. §§ 383—386.	— III.	— 1—7, — 160.
—	XII. §§ 387—389.	— IV.	— 1—15, — 161.
—	XIII. §§ 390—392.	— V.	— 1, 2, — 162.
		— VI.	— 1—11, — 163.
		— VII.	— 1—3, — 164.
		— VIII.	..... — 166.
		— IX.	..... — 167.
		— X.	..... — 168.
		III. — I—IV.	..... — 169.
		Proper Names, .....	
			— 176.

## ENGLISH-HEBREW LEXICON.

### A A R

*Aaron*, אַהֲרֹן ; Root, uncertain, [qu. אָהָר ? or, as St. Jerome says, הַר, a mountain ?] Aaron was of the tribe of Levi, brother of Moses, and first high priest.

*Abimelech* ; see, *Father*.

*Abiram* ; see, *Father*.

*Able*, to be ; see, to be *Finished*, 3).

*Abominable* ; to *Abominate* ; an *Abomination* ; see, to *Despise*.

*Abraham* ; *Abram* ; see, *Father*.

*Accomplish*, to ; see, to *Make*.

*According to*, secundum, לְ.

*Account of*, on, 1) עַל 2) בְּמִזְרָחָה 3) בְּעַרְבָּה.

*Accursed thing*, an, חֶרֶם (S. VI ; L. cl. I, sp. 3). Root, חַרְם, Hiphil, to consecrate, but also, like *sacrum reddere*, to curse.

*Acquit*, to, נִקְהַת Piel ; prop., to declare innocent.

*Act wickedly*, to, 1) עַוְנָה

### A D A

Hiphil ; *against* any one, עַל. In Kal, prop. to be *crooked*.—Hence עַוְנוֹן, (S. III ; L. Pr. cl. II, f. 10), *Sin*, *Iniquity*, *Wickedness*, and its consequence, *Misery*.

*Adam* ; see, *Man*.

*Adjure*, to, חַזֵּק.

*Adversary* ; see, to be *Narrow*.

*Adversary*, an ; see, to *Rise*.

*Afflict*, to, עַכְבָּה Piel. In Kal, to be *Low*. Hence עַקְבָּה (S. VI, u. ; L. Pr. cl. I, sp. 5), *Affliction*; and, עַקְבָּה, m. (S. VIII ; L. Pr. cl. II, f. 5), *a Poor man*.

*After*, *Behind*, אַחֲרֵי, after verbs of following and seeking, and followed by a substantive : and hence the construct form. אַחֲרֵי כֵן, hereupon. Root, אַחֲר, to be behind, to follow : hence also, אַחֲרָה, Another.

*Ahasuerus*, אַחֲשֻׁרּוֹשׁ, evidently a Persian compound. The first half of the word (אַחֲשָׁר) occurs in several names (Comp. Lee, art. 169, 10). and is equivalent to, *excellence*,

*greatness*: the second is uncertain; perhaps, *prince*, *hero*.

*Ai*, N. pr., יָעִ (in pause, יָעִ), a city of Canaan, on the northern boundary of the tribe of Benjamin. Root, prob. עָעַת, to be crooked or bad, whence יָעִ, a hill, heap, ruin.

*All*; see, *to be Finished*, 2).

*Alone*, apart, separately, לְבַדּ (from the root בָּדַד, to separate). When לְבַדּ takes suffixes it is declined after decl. VIII; as, *by himself*, לְבַדּוֹ.

*Altar*; see, *Burnt-offering*.

*Also*, מִנּוּ. Root, מִנּוּ, Arab., to heap up. Both—and; as well—as also, גַּם־מִנּוּ.

*Amalekites*, the, עֲמָלֵק (Gr. Ἀμαλέκ), plur. עֲמָלְקִים, N. pr., a people between Palestine and Arabia.

*Ambush*, an, אֲמָבֵל, m. (S. VI; L. Pr. cl. I, sp. 5), from אָמַבֵּל, to lay an ambush, dolos necere. Whence also, *a Window (of heaven)*, אֲמָרָבֵל, f. (S. X; L. Pr. cl. II, f. 10.)

*Amminadab*; see, *People*.

*Ammonite*, an; see, *People*.

*Among*, inter, בְּתוֹךְ (Part II, Ex. XIII). From, בְּיַחַד, construct form, תֹּחַד, the middle. Therefore, *in the middle or midst*, i. q., among.

*Amorite*, an; see, *to Say*.

*Anab*, N. pr., עֲבָבָרָה.

*Anakite*, עֲנָקִים, plur. עֲנָקִים. a people who dwelt in Palestine, previously to the Israelites

possessing that country, but were afterwards utterly destroyed.

*Ancle*, נִרְסֶל, m. (S. VIII), only in the plural and dual. Root, קָרַב, to bend; therefore, *the place where there is a joint*.

*And*, וְ, before a letter with a vowel; וְ before Sheva and בְּ, מְ, הְ (S. § 152, (c) (4); L. art. 173, 3, 4). Before gutturals with a composite Sheva, it takes the corresponding medial vowel, as וְחִילִים, and a dream, S. § 152, (c) (1); L. art. 173, 6.—Respecting וְ conversive (וְ) see S. § 208; L. artt. 231, 12, and 240. וְ signifies also, *in order that*. The root is חָרַב, חִרְבָּה, to be, come to pass, accidit ut.

*Aner*, N. pr., עָנֵר.

*Anger*, *Wrath*, וְאֵנָה, m. (S. VIII; L. Pr. cl. I, f. 1); see, *Nose*. 2) עֲמָחָה, f. (S. XI; L. Pr. cl. II, f. 3), (Part I. Ex. 15); see, *Heat*. 3) עֲבָרָה, f. (S. XII; L. Pr. cl. I, sp. 2), (Part I. Ex. XXI); see, *to Pass over*.

*Anoint*, to, מְשִׁיחָה. Subst. מְשִׁיחָה, m. (S. III; L. Pr. cl. II, f. 5; prop. part. pass., S. § 212 (7)), *the Anointed*, *the Messiah*.

*Another*; see, *After*.

*Answer*, to, עֲבָרָה.

*Appear to*; *Appearance*; see, *to See*.

*Apple of the Eye*, the; see, *Man*.

*Appointment, to make an, יְעַזֵּר, Niphal; especially for assembling together, to assemble together by appointment or agreement. Hence, מָזֵג, m. (S. VII; L. Augm. II, cl. IV), a Season, appointed time, at feasts to which the people assembled together; and צְדָה, f. (S. XI; L. Pr. cl. II, f. 3), an Assembly, Congregation.*

*Apron, an, חֶנְקָה, f. (S. X; L. Pr. cl. II, f. 10), especially in the plural; from the root, חַבֵּר, to gird about.*

*Ararat, אֲרָרָט, N. pr., of the mountain in Armenia on which the ark of Noah rested.*

*Ark, an, 1) חֹקָה f. (S. X); especially, Noah's ark. 2) The ark of the covenant; see, Lion.*

*Armed force, an; see, Fire.*

*Arnon, the, אֲרָנוֹן, a river and valley to the north of Moab.*

*Arm one's self, to, צִלְצַל Niphal; prob. denom. from צִלְלַח (dual, סִלְלַח) a loin, to gird one's loins. Hence, a Soldier, Armed man, צִלְלִיָּה, m. (S. III; L. Pr. cl. II, f. 7), miles expeditus, alacer. Compare this word with צִלְלַח, to Deliver.*

*Arrow, an, צָלָל, m. (S. VIII; L. Pr. cl. I, sp. 3), from צִלְלַח, to cleave, wound.*

*As, 1) בָּ; with suffixes, בָּמָו (S. 408; L. art. 174, 8). But before בָּם and בָּהָם, בָּ is more usual; as, בָּמָה, בָּהָם, as they. 2) So as, בָּ, also, בָּאַשְׁר.*

*Asaph; see, to Collect.*

*Ascend, to; see, to Go up.*

*Asenath, אֲסֵנָת, N. pr., one of the wives of Joseph, daughter of the priest Potipherah. It is apparently an Egyptian word.*

*Ashdodite, an, אַשְׁדֹׂדי, N. gent., (S. § 316, (c) note; L. Augm. II, cl. VIII), an inhabitant of Ashdod, a city on the Mediterranean, to the south of Gaza in Philistia. Root, אָשָׂד, to be Low; therefore Ashdod a city, lying in a low situation, in the plain of Sephela—פְּלָשָׁת, to be low.*

*Asher; see, to Bless, 1)*

*Ashes, אַפְּרָה, m. (S. VI; L. Pr. cl. I, sp. 3). Comp. עַפְּרָה, Dust.*

*Ass, an, חַמְרָה, m. (S. I; L. Pr. cl. II, f. 11), from חַמְרַח, to be somewhat red. Hence also, a Fallow-deer, יְחַמְרָה, m. (L. Augm. II, cl. II, f. 4). Again, חַמְרָה, m. (S. VI; L. Pr. cl. I, sp. 5), Clay.—A She-ass, אַתְּרוֹן, f. (S. III; L. Pr. cl. II, f. 10); conf. S. § 320, (b) 5.*

*Assemble, Review, Number, to; see, to Visit.*

*Assemble, be Gathered together, to; see, to Collect.*

*Assembly, an; see, to make an Appointment.*

*Assist, to, עַזֵּר. Hence, a Help, עַזְּרָה, f. (S. VI; L. Pr. sp. 3; comp. S. § 320, (b), and L. art. 148, 8), said of Eve, as a help meet for Adam. Help, עַזְּרָה, f. (S. XII; L. Pr. cl. I,*

sp. 3). *Azareel*, עַזְרָאֵל, prop., God helpeth. Comp. S. § 317, note 2; L. art. 170, 5.

*As well—as also*; see, *Also*.

*Assyria*, אֲסֵרִיָּה, N. pr. f. Derivation uncertain. Under this name the Hebrews originally comprehended Assyria and Syria.

• *At*, 1) of place, בָּעֵל. By the side of water, *at* is rendered by עַל, as we use the word ‘upon.’ 2) of time, בָּעֵן.

*Attack, to*; see, *to Meet*.

*Attire*; see, *to Place*.

*Avenge, to*, בָּנְקַם; Niphal, *to be Avenged, upon any one*, בָּנַם; Hophal, *to suffer vengeance, be punished*.

*Awake, to*, יָגַע.

*Azaliah*, אֲצַלְיָהָה, N. pr. Etymology uncertain. יָהָי from יְהֹוָה (S. § 317, note 2; L. art. 170, 5), and אֶלְיָה (by the side of)?

*Azareel*; see, *to Assist*.

## B

*Baal*, בָּעֵל, N. pr. of a national god of the Phoenicians, frequently worshipped also by the Hebrews. Prop. *Lord*, from בָּעֵל, *to possess, rule over*. Subst. בָּעֵל, m. (S. VI; L. Pr. cl. I, sp. 1), *a Lord, Master*.

*Babylon*, בָּבֶל, N. pr. of the metropolis of Babylonia, on the Euphrates. The etymology is uncertain, whether from בָּלֵל to confound, with reference to the confusion of languages

## B A D

mentioned Gen. xi. 9, or from Arab. fool and אל contracted from בָּעֵל, God.

*Bad*; see, *Evil*.

*Bake, to*, בָּקַח. Hence part., אֲקַפֵּה, m. (S. IX; L. cl. II, f. 9), *a Cook, Baker. To be Baked*, Niphal.

*Balaam*; see, *to Swallow up*.

*Balance, a*, מְאוּגָנִים (from a sing., מְאוּגָן) dual, because it has two scales. Root, יָזַן (יָזַן), Arab., *to weigh*.

*Band, a*, אַסְפֵּר, m. (S. III; L. Pr. cl. II, f. 7). Root, אַסְפֵּר, *to bind*. Cognate with אַסְפֵּר; hence also, *a Band, Fetter*. 2) מְוֹסֵר, m. (S. VII; L. Augm. II, cl. IV, f. 7). From יְסַר, Niphal, *to chastise, teach*; hence, מְוֹסֵר, m. (S. II; L. Augm. II, cl. IV, f. 11), *Instruction, παιδεία*. From אַסְפֵּר we have, *one Bound, a Prisoner*, אַסְפֵּר, m. (S. III; L. Pr. cl. II, f. 5). 3) *The band of a yoke*, מְטֻחָה, f. (S. X.) Root, מְאַטַּח, *to totter*; Hiphil, *to cause to fall, to bend down*.

*Banquet, Feasting, a*, מְשֻׁתָּחָה, m. (S. IX; L. Augm. II, cl. IV, f. 3), from שְׁתָחָה, *to drink*.

*Bat, a*, פְּלַטְעָה, m. (S. VII), from עַטְלָה, Arab., *dark*, and פְּלַעַג, *flying*.

*Bath, a*; see, *to Wash*.

*Battle*; see, *Bread*.

*Be, to, 1) a*) The substantive verb, as the simple copula,

is not expressed in Hebrew; as, *God is righteous*, יְהִי־צָדִיק (without צָדִיק). But *b*) in the future (present), the Hebrew language employs its verb חִיַּה; as, *I will be*, אֵחֶיהָ; especially with 1 conversive, in the sense of *to happen, come to pass*; e. g., *and it came to pass*, וְיָהָיָה. *c*) *not to be*, אֵין; see, *Not*, 4).

— 2) Allied to חִיַּה is the form חִנָּה. The name יְהֹוָה has its origin in this verb. יְהֹוָה is in form the third pers. of the future; therefore Jehovah, *a Being that will be, that continues*. God gave himself this name, *I am that I am*, אֲהֵה אֲשֶׁר אֲהֵה. The word borrows its vowels from אֲשֶׁר; since the Jews, from a feeling of piety or superstition, would not pronounce the word יְהֹוָה. Respecting the probable original punctuation (יְהֹוָה יְהֹוָה), see Gesen. Heb. Lex. v. יְהֹוָה. From the same root we have also the proper name, יְהֻעָה, *Jehu*, i. q., יְהֹה, *he will be*, with the Chaldaic נ. The same form occurs also for חִנָּה in compound proper names: at the beginning of words, יְהֹה; at the end, הְיָה, יְהֹה, יְהֹה.

— 3) חִנָּה; Arab., *to desire, covet*; hence the subst., *Desire*, then its consequence, *Calamity*, חִנָּה, f. (S. X; L. Pr. cl. I, sp. 1), esp. in the plur.

*Beam, a*, בְּפִיס, (S. III; L. Pr. cl. II, f. 5), ἀπαξ λεγόμενον. Root, בְּפִס, *to bind*.

*Bear, a*, בָּבָר, masc. epicæn. Etymology uncertain.

*Bear, to*; see, *to Raise*.

*Bear (children), to*, בְּלַד; Hiphil, *to Beget*; Pual, *to be Born*. Subst., one born, a Son, בָּלַד, m. (S. III; L. Pr. cl. II, f. 5). *A Child*, בָּלַד, m. (S. VI; L. Pr. cl. I, sp. 1). *Birth, Nativity*, מִזְבְּחָת, f. (S. XIII; L. Augm. II, cl. IV).

*Beard, a*, בָּבָן, comm. (S. IV; L. Pr. cl. II, f. 2). Root, בָּבָן, *to have a long beard, to be old*. — *The elders*, plur., with the article.—*Old age*, יְמִינִים, the plural serving to form the abstract.

*Beautiful, a*, יְפִית, m. (S. IX; L. Pr. cl. II, f. 1), from יְפִית, *to shine*.—*Beauty*, יְפִית, m. (S. VI; L. Pr. cl. I, sp. 5), in pause, יְפִי.

*Bed, a*; see, *to Turn, 2*

*Because*; see, *That*.

*Bee, a*; see, *to Speak*.

*Beersheba*; see, *Well*.

*Before, 1)* of place, *a*) coram, מִפְנֵי and לִפְנֵי; see, *to Turn, 1*). *b*) לִפְנֵד, נִפְנֵד; see, *to Shew*. *2)* of time, *a*) עַד־צָם, טַרְמָה; בְּצָם, from טַרְמָה, *to cut off or away*, therefore prop., טַרְמָה, *a cutting off*.

*Beget, to*; see, *to Bear (children)*.

*Begin, to*; see, *to Pierce through*.

*Beginning, a ; see, Head.*  
*Believe, to ; see, to be Established.*

*Belly, a, בָּחִזֶּן, m. (S. III; L. Pr. cl. II, f. X), of creeping things. Root, Chald. בְּחַזֵּן, to bend, curve.*

*Benhadad ; see, to Build.*  
*Benjamin ; see, to Build.*  
*Bethel ; see, God.*

*Between, בּוּין ; see, to Understand.*

*Bethuel, בְּתֻהֹּאֵל.*

*Bind, to, עֲקֹד.*

*Bird, a ; see, to Fly.*

*Birth ; see, to Bear (children).*

*Blaspheme, to, פְּגַזֵּב, Piel.*

*Blast ; see, Breath.*

*Bleating ; see, Voice.*

*Bless, to, 1) אָשָׁר, prop. i. q. יִשְׁרָר, to be straight ; Piel, to call blessed, to bless. Hence subst. אָשָׁר, m. (S. VI; L. Pr. cl. I, sp. 1), blesedness, esp. in the plural. אָשָׁרִי חָנִינָה, the blessings of the man, i. e., blessed is the man. The N. pr. *Asher*, אָשָׁר, a son of Jacob.—Who, which, etc., שָׁרָר אָשָׁר, for all genders and numbers ; this word receives its relative force from the idea of ‘direction,’ ‘relation,’ in the Kal of שָׁרָר. For the use of this pronoun, see S. §§ 477, 478; L. artt. 216, 13—15, and 242, 1, 2.*

*— 2) cognate with שָׁרָר is שָׁרָר, to be straight.—Hence adj. and subst., Right, Righteous, Upright, שָׁרָר, m. (S. IV;*

L. Pr. cl. II, f. 2). Again, a straight way, a plain, בַּיּוֹשֵׁר.

— 3) also, to Bless ; a Blessing ; see, to Kneel down. *Blind, עִירָר, (L. Augm. I, cl. f. 1). Root, עַרְרָה (to be hollow ?) to be blind.* With this root appear to be connected, מַעֲרָה, f. (S. IX; L. Augm. II, cl. IV, f. 15), a Cave, Cavern, and עִירָר, f. (S. I; L. Pr. cl. I, f. 4), a City, Town.

*Blood, דָם, m. (S. II).*

*Blow, to, נְפַתֵּח. 2) to Blow with the trumpet, תְּקַנֵּת. See, Trumpet.*

*Bondage ; see, to Serve.*

*Bone, a ; see, Mighty.*

*Book, Writing, a ; see, to Number.*

*Booth, a ; see, to Cover.*

*Booty ; see, Spoil.*

*Border, Coast, a, גָּבֵל, m. (S. I; L. Pr. cl. II, f. 8). Root, גָּבֵל, to border. 2) Border, Limit, End, אַמְנָה, m. (S. IX; L. Pr. cl. II, f. 1; נָהָר for נָהָר, art. 143, 5, \*); (Part I, Ex. XXXVIII), and אַמְנָה, f., (S. XI), (Part I, Ex. XXXIX); from חָמַת, to cut off. But since the end may also be the beginning, hence, at the beginning, in front, בְּקָצָה, with a noun following in the construct state, בְּקָצָה.*

*Born, to be ; see, to Bear (children.)*

*Both—and ; see, Also.*

*Bottle, a, בְּקָבִית, formed from the sound made in*

pouring a liquid out of a bottle.

*Bough*, *a*; פָּאַרְחָה (Syriac for נְאַרְחָה), f. (S. X; L. Pr. cl. II. f. 7), from בָּאַר, Piel, to adorn.

*Bowels, the*; see, to Draw near.

*Boy, a*; see, to Drive away.

*Branch, a*, 1) נֶצֶר, m. (S. VI; L. Pr. cl. I, sp. 3). Root, נִצְר, Arab., to grow green, be green. 2) עַפֵּי, m. (S. VI; L. Pr. cl. I, sp. 5). Root Arab., to have foliage. 3) קְפַת, f. S. X; L. Pr. cl. I, sp. 4). See, the Sole of the Foot.

*Brass, Copper*, נְחַשָּׁת c., (m. only once.)

*Bread, Food*, לְחֵם, m. (S. VI; L. Pr. cl. I, sp. 1). Root, לִחְם, to consume. Hence Niphal, לִלְחֵם, to War, Carry on war; with any one, מְעַל; respecting any thing, לְעַל. Hence מְלִיחָה, f. (S. XI; L. Augm. II, cl. IV, f. 1), (st. constr. לְמִילָּה), War, Battle.

*Breadth*; see, to be Wide.

*Break*; Break to pieces, to, שְׁבַר; to be Broken, Niphal. With לְבָד the Niphal is also transitive; to break any one's heart, i. e., to move him to repentance. Hence, בָּשַׁר, m. (S. VI; L. Pr. cl. I, sp. 4), Corn (ground in the mill); and hence again, a denominative verb, בָּשַׁר, to Buy and Sell, namely, corn. 2) To Break down, Destroy, חֲרָם; to be

broken down or destroyed, Niphal.

*Breath, Wind, Spirit*, רִוִּית, c. (S. VI; L. Pr. cl. I, sp. 5), but very rarely m.; plur. תְּחִזְקָה. 2) נְשֹׁם, f. (S. XI; L. Pr. cl. II, f. 2), a Blast (Part I, Ex. XXXIX), from נָשַׁם, to blow strongly. Cognate with רִיחָן, to smell, only in Hiphil. Hence, רִיחָן, m. (S. I; L. Pr. cl. I, sp. 3), Odour. Again, Jericho, יְרִיחָה, (also יְרִיחָוֹן).

*Bribe, a*, שְׁחָד, m. (S. VI; L. Pr. cl. I, sp. 5). Root, שְׁחַד, to present.

*Brick, a*, לְבָנָה, f. (L. Pr. cl. II, f. 3); plur. מִינְיָה. Root, לְבַנָּה, to be white; because a white chalky clay was used for making bricks. From the same root, Lebanon, לְבָנוֹן, prop., the White mountain, because its eastern summit is always covered with snow.

*Bride, a*; see, to be Finished, 2).

*Bright, to be, to Shine*, אֹור. Hence adj. Bright, Shining, אֹור. Subst. Light, אֹור, m. (S. I; L. Pr. cl. I, sp. 1), also fem.; and מְאֹור, m. (S. III; L. Augm. II, cl. IV).

*Bright, to make*, 1) בְּרִיר = to cleanse. 2) to make bright by hammering, to Sharpen, לְטַפֵּח.

*Brightness*, נְגֻמָּה, f., from נְגַמָּה, to shine.

*Bring, to*, 1) see, to Come. 2) to Bring forth or Yield

*fruit ; see, Fruit.* 3) *to Bring as a sacrifice or burnt offering ; see, to Go up, also, Fire.* 4) *to Bring back ; see, to Return.* 5) *to Bring forth grass, נֶשֶׁר. Hence, נְשֵׁר, m. (S. VI ; L. Pr. cl. I), tender herbs, Grass. b) to cause to bring forth (grass), צִמַּח Hiphil ; see, to grow. 6) to Bring down, Humiliate, לְפַלֵּשׁ Hiphil ; in Kal it signifies, to be low. Hence, פָּלֵה, f. (S. XI ; L. Pr. cl. II, f. 3), a Low place, Valley, Plain. 7) to Bring up ; see, to Go up.*

*Brother, a, בָּנָי, m. (S. § 394 ; L. Pr. cl. II, f. 1). State const. אֲחֵי. Fem., אֲחֹתָה, a sister.*

*Build, to, בָּנָה. Hence, בָּן, m. (S. § 394 ; L. Pr. cl. I, sp. 3), a Son, Child, and gen. posterity, descendants.—Obs.—בָּן with the number of years of a person's life is equivalent to, old. See Part II, Ex. IX, Remark.—The following proper names are compounds of בָּן ; Benjamin, בְּנַיְמָן, i. e., son of the right hand, from יָמָן, the right hand ; Benhadad, בְּנַחֲדָד, son of Hadad, the name of several kings of Syria. Hadad was a king of Idumea.—Contracted from בָּנָת is בָּתָה, f., a Daughter, plur. בָּתִּים. A king's daughter, בָּתִּיםְלָה.*

*Bukkiah, בְּקִיָּה.*

*Bullock, a, פָּר ; see, Wine-press.*

*Burden, a, סְבִיל, m. (S. VI ; L. Pr. cl. I, sp. 3), and סְכִילָה, f. (S. XII ; L. ib. sp. 4), from סְבִיל, to carry burdens.*

*Buried, to lie (of hidden treasures) ; see, to Hide.*

*Burn, to, 1) of fire, a) transitively, עָרַב. b) intransitively, עָרָב. 2) to Burn, Consume with fire, שָׁרֵף ; to be Burnt, Niphal ; with any thing, בָּרֵךְ. 3) to Burn, Set Fire to, esp. of materials for incense or sacrifice, עָרֵף, Hiphil.*

*Burning, Flaming, לְהַת, part. Kal of חָמֵץ.*

*Burnt-offering, a, 1) עַלְיהָ ; see, to Go up. 2) מִזְבֵּחַ, m. (S. VII ; L. Augm. II, cl. IV, f. 3), plur. וְתִי. Root, זְבַח, to slay sacrifice ; also, the place on which a sacrifice is offered up, an Altar. 3) to bring or offer as a sacrifice or burnt offering ; see, to Go up, also, Fire.*

*Bury, to, קָבֵר. Hence subst. קָבֵר, m. (S. VI ; L. Pr. cl. I, sp. 4), a Grave.*

*Bush, a, קָנֵה, m.*

*But, 1) with a noun, הָ. 2) with a verb, הָ, with Daghesh in the next letter (vau conver-sive.)*

*Butler, a, מַשְׁקֵה, m. (S. IX ; L. Augm. II, cl. IV, f. 7), from שָׁקֵה, to drink.*

*Buy, to, 1) חָנַק. Hence, חָנָק, m. (S. IX ; L. Augm. II, cl. IV, f. 3), that which is bought, Property, Cattle, be-*

cause cattle are the principal riches of nomadic people. 2) to Buy corn; see, to Break.

## C

Cain, קָנִין.

Calf, a, עַגְלָה, m. (S. VI; L. Pr. cl. I, f. 3), from עַגְלָה, to roll.

Call (by name) to; see, to Pierce through.

Call, Call upon, to, קָרָא. An assembly, מִקָּרָא, m. (L. Augm. II, cl. IV, f. 1), prop. the calling together to an assembly, which took place on every sabbath.

Camel, a, גֶּמֶל, m. (S. VIII; L. Pr. cl. II, f. 2), plur. גֶּמְלִים. This word has passed over into almost all languages. It was probably of Bactrian origin.

Camp; see, to Pitch a tent.

Canaan, בְּנֵי־אָן. A Canaanite, בְּנֵי־עַמִּים, m., f. Root, בְּנָעַם, Hiphil, to humble.

Caravan, a; see, Path.

Cast, to; see, to Throw.

Caterpillar, a, חַסְלִיל, m. (S. III; L. Pr. cl. II, f. 5), from חַסְלָה, to consume.

Cattle, 1) בְּהֹמָה, f. (S. XI; L. Pr. cl. II, f. 3). Construct form בְּהֹמָת. Root, בְּהַם, Arab., to be dumb or mute, obmutuit. 2) מִקְבָּח; see, to Buy.

Cause (that is pleaded), a; see, to Plead.

Cave, Cavern, a, מִעְרָה; see, Blind.

Cease, to, חִדְלָה and חִידְלָה (S. § 181, (b); L. art. 188, 2).

Cedar, a, אֲרוֹן, m. (S. VI; L. Pr. cl. I, sp. 1). Root, אָרוֹן, to be firm; of a tree, to take deep root.

Chain, a, רְתִזָּה, m. (S. I; L. Augm. I, cl. I, f. 2), from רְתִזָּה, to bind.

Chamber, a; לְשֻׁבָּה, f. (S. XII; L. Pr. cl. I, sp. 4).

Chamberlain, a; see, Eunuch.

Change itself, to, חִפְזָקָה, Niphal; into any thing, אָלָה. In Kal, to turn, pervert. Hence, חִפְזִיקָה, f. (S. X; L. Augm. II, cl. VI, f. 6), Frowardness.

Chapiter, a, חַפְצָה, f., from חַפְצָה, to decorate; adorn.

Charge, a; see, to Keep.

Chief, a, שָׁרֵךְ, m. (S. II; L. Pr. cl. I, sp. 1), from the root, שָׁרֵה, to be the first, therefore also, a Prince, Captain. Hence also, שָׁרֵה and שָׁרֵי fem., a Princess.—Sarah, the name of Abraham's wife was changed (Gen. xvii. 15), upon the promise of a numerous posterity, to Sarah.—Hence also the name Israel, יִשְׂרָאֵל (Gr. Ἰσραὴλ), from שָׁרֵה and אל, which was given to Jacob. A modified form is Jesharelah; יִשְׁרָאֵלה.

Child, a, 1) בָּן; see, to Build. 2) בָּלֶד; see, to Bear (children). 3) esp., a child not grown up, עֲזָלֵל; see, to Go up.

*Choose, Choose out, to,* בָּרַךְ.

*City, Town, a,* 1) שִׁיר, f.; see, *Blind*. 2) קָרֵב, f. (S. X; L. Pr. cl. I, sp. 4), (Part I, Ex. XXV), from קָרַב, to meet, Piel, to lay timber, to build.

*Clay;* see, *Ass*.

*Cleanse, Purify, Polish, to,* בָּרַר Piel. In Kal, to separate, part. In Hithpael, to cleanse, purify one's self. Subst., *Corn*, בָּרָ, m. (L. Pr. cl. I, sp. 1), separated from the chaff. *Cleanliness*, בָּרָר, m. (S. I). 2) to Cleanse (from pollution), *Expiate*; see, *to Sin*.

*Cleave (wood), to,* עֲלַב Piel. Hence, a cleft in mountains, a valley, בָּקָעַה, f. (S. XII; L. Pr. cl. I, sp. 4).

*Climb, to;* see, *to Go up*.

*Cloud, a,* בָּאָתָן, comm. (S. I). Root, שִׁיבָּה = עֲבָבָה, to Cover. 2) עֲנָנוֹת, m. (S. IV; L. Pr. cl. II, f. 2). 3) קָרְבָּשׂ, m. (S. VI; L. Pr. cl. I, sp. 1), only in the plural; from קָרַבְשׂ, to rub to pieces; hence the substantive is used principally of clouds of dust, or of drizzling rain.

*Coat of many colours, a,* פְּסָלָם, m. (S. VIII): acc. to others, a coat with sleeves, a garment reaching to the ankles, and worn only by persons of rank; therefore, a full, rich, garment; and the word appears allied to פְּסָלָם, fulness, Ps. lxxii. 16. Root, prob. סְפָלָה.

*Collect, Bring together, to,* 1) אֶבְרַת; to Assemble, be Gathered

*together, Niphal and Hithpael.*

2) קָבֵד Piel (Part I, Ex. XXI). 3) to be Gathered together, טָבֵל Pual (Part I, Ex. XXIV). In Kal, to collect, esp. ears of corn, to Glean. 4) to Assemble together, be Gathered together, סָכָא Niphal; to be Withdrawn, the same. Hence, *Asaph*, סָכָא m. (one that collects). From the root סָכַף יָסַף is derived, *Joseph*, יוֹסֵף (prop. פִּיאָסְפָּה), he addeth unto.

*Come, to,* 1) הָלַךְ; see, *to Go*. 2) בָּוֹא, a) prop. to Go into; of the Sun, to Set. Hence, מְבוֹא, m. (S. III; L. Augm. II, cl. IV), *Sunset*. Income, Revenue, Increase, חַבְיוֹתָה, f. (S. X; L. Augm. II, cl. VI). b) בָּוֹא, in Hiphil, to Bring.

*Come or Draw near, to,* שָׁבַבְנָה.

*Comfort, Console, to,* נְחַמֵּם Piel; Kal not in use. Hence, נְחַמָּה, f. (S. X; L. Augm. I, cl. II, f. 1), *Comfort, Consolation*.

*Command, Order, to,* נְצַרְנָה, only in the Piel, with an accusative of the person to whom the command is given.—Hence subst., מְצֻוָּה, f. (S. X; L. Augm. II, cl. IV), a commandment, command.

*Commandment, Order, a,* 1) פְּקָדָה; see, *to Visit*. 2) מְצֻוָּה; see, *to Command*.

*Commend, Entrust, to;* see, *to Visit*.

*Companion, Friend, a, רָעַ, m. (S. I; L. Pr. cl. I, sp. 1), and רְעוּתָה, f. Root, רָעַחַ, to be acquainted with any one.*

*Compass, Surround, to, סְבֻבַּ.*

*Compassion, to have, to Pity, חִדְמָה Piel; upon any one, עַל, also by the accusative. Hence Compassionate, Merciful, חִדְמָה (L. Augm. I, cl. I, f. 2), said only of God. Jeroham, יְרֵחָם, prop. the Merciful.*

*Conceal, to; see, to Hide.*

*Condemn, to; see, Wicked.*

*Coney, a, נְקַשֵּׁת, m. (S. IV; L. Pr. cl. II, f. 2). Root, נַקֵּשׁ, to hide, conceal. נַ, שׁ, שׂ, סׁ, and זׁ, are letters of similar sound.*

*Confidence; see, Fool.*

*Congregation, a, קְהֻלָּה, m. (S. IV; L. Pr. cl. II, f. 2), from קָהַל, Niphal, to assemble together. 2) צְדָה (Part I, Exx. XXXIX and XLI); see, to make an Appointment.*

*Consolation, בְּנֵחֶמֶת; see, to Comfort.*

*Consume, to; see, to Destroy.*

*Consult, take Counsel with, to; see, to Deliberate.*

*Conspire, to, קָנַשׁ, against any one, עַל; in Hithpael, to make a League against any one, אַל.*

*Contention; see, to Plead.*

*Copper; see, Brass.*

*Cord, Rope, a, עֲבֹתָה, m. (L. Pr. cl. II, sp. 11). Plur.*

וֹתִים and יָמִים. Root, עַבְתָּה, to be twisted.

*Corn, 1) שְׂבָר; see, to Break. 2) בָּרָה, m.; see, to Cleanse.*

*Corner, a, פָּאָה, f. (S. XI). Root, פָּאָה, to cleave, cut off. 2) בְּקָחָה. Root, בְּקָחָה.*

*Corpse, a, 1) גְּוִיהָ, f. (S. X; L. Pr. cl. II, f. 5), (Part I, Ex. XXXIX). 2) בְּבָלָה, f. (S. constr. form acc. to X, with suff. acc. to X and XI; L. Pr. cl. II, f. 2), from בְּבָלָה, to fade away; of animals, a Carcase. From the same root, גְּבָלָה (גְּבָלָה), m., (S. VI; L. Pr. cl. I, sp. 3), a Psaltery? Prop., a bottle, cask. Since the bottles of the ancients were of a conical form, hence the name of the Psaltery, a kind of harp or lyre; for St. Jerome (Archæol. 7, 10) observes that this instrument was in the shape of an inverted delta (▽).*

*Counsel, Discretion, 1) צְדָה; see, to Deliberate. 2) מִטְּהָה; see, to Threaten.*

*Couple, to; see, to be Joined together.*

*Course (of Priests or Levites), a; see, to make Smooth.*

*Covenant, a, בְּרִית, f. (S. X). Root, בְּרַת, to cut off or away; because parties in making 'a covenant used to walk between the parts of a slaughtered victim. To make a covenant, בְּרִית בְּרִית. To establish a covenant; see, to Rise. To*

*make a covenant or league against any one, i. e., to conspire; see, to Conspire.*

*Cover, to,* כִּסֵּה Piel; *to be covered,* Pual.—*A Seat with a covering or canopy, a Throne,* כְּכָל (כְּכָל in Job), m. (S. I.; L. Augm. I, cl. I, f. 1.) *A Booth,* כְּקֹדֶשׁ, f. (S. X; L. Augm. I, cl. I, f. 5).

*Covering, Veil, a;* *see, to be Hid.*

*Cow, a;* *see, Wine-press.*

*Crafty,* עֲרָמִים, m. (S. III; L. Pr. cl. II, f. 7). From עַרְםָה, *to be crafty.*

*Create, to,* בָּרָא; *to be Created,* Niphal. בָּרָא originally signifies, *to Cut.*

*Creep, to,* רְמַשֵּׁה. Hence שְׁמַשְׁךָ, m. (S. VI; L. Pr. cl. I), *Creeping things.*

*Crown, a,* כְּתָרָה, m. (S. VI; L. Pr. cl. I). The diadem of the Persian king. Gr. κίταρης, κιθαρης. From כְּתָרָה, *to surround, crown.*

*Crown of the head, the,* דְּרוֹקֵד m. (L. Augm. III. cl. 2); with suffixes, דְּרוֹקֵדי, the crown of my head.

*Cry, a,* חָנֻעַשׁ, f. (S. XII; L. Pr. cl. I, sp. 1), from שָׁוֹעַ, Piel עַגְּנִישׁ, *to cry for help.*

*Cry, to,* נְעַזֵּת, cognate with עַזֵּת. *A Crying, a Cry,* חָנֻעַשׁ, f. (S. XI; L. Pr. cl. II, f. 2).

*Cubit, a;* *see, Mother.*

*Curse, to,* 1) אָרַר; 2) בָּנַבְּ; *see, to Pierce through.* 3) בָּלַל Piel; *in-Kal, to be light.*

Hence, *a Curse,* קָלְלָה, f. (S. XI; L. Pr. cl. II, f. 2). 4) חָרַם, Hiphil; *in Kal, to cut off or away.*

*Curtain, a,* יְרִיעָה, f. (S. X; L. Pr. cl. II, f. 5).

*Cut down, to,* חָצַב Piel, e. g., a forest.

*Cut off, to,* בָּרַת.

## D

*Dark, to be,* כָּשַׁךְ; *to make dark,* Hiphil: Adj. and Subst., *Dark, Darkness,* כָּשַׁךְ, m. (S. VI; L. Pr. cl. I, sp. 5). Also, *Darkness, gross Darkness,* עֲרָפֶל (quadrilit.), m. (L. art. 169, 10).

*Dash, to,* פִּיאַ; *also, to Spread itself, Extend,* Niphal, of a people.

*Daughter, a;* *see, to Build.*

*David,* דָּוִיד, or, as in the later books of Chronicles, Ezra, Nehemiah, and Zechariah, דָּוִיד. Root, דָּוִיד, *to be moved in mind;* therefore perhaps דָּוִיד signifies, the Beloved, the Friend.

*Day, a,* יוֹם, m. (S. VI; L. Pr. cl. I). Plur. יוּמִים. Root, סָמֵךְ, Arab., *to be warm.* *To-day,* חַיּוֹם חַיָּה, also חַיּוֹם חַחְיָה.

*Debir;* *see, to Speak.*

*Deceit;* *see, Subtilty.*

*Decide, Determine, to;* בָּנַד; prop., *to cut;* hence metaph., *to decide.*

*Declare, to;* *see, to Shew.*

*Decline (as, the day), to;* *see, to Turn, 1.*

*Defend, to, נִצָּר.* 2) see, to Watch.

*Deliberate, to, יְצַוֵּת.* Niphal, the same, also, to take counsel with any one, to Consult.—Hence subst., צְחִזָּה, f. (S. XI; L. Pr. cl. II, f. 3), Counsel.—Together with צְעִיר, we find also עֲזֹז.

*Delight, to have;* see, to have a Favour.

*Delilah, דְּלִילָה,* f. The name of a Philistine woman beloved by Sampson. Root, דָּלֶל, to be exhausted, to be weak; therefore, Delilah, The weak woman.

*Deliver, to,* 1) חִילֵץ (Part I, Ex. XXVII); see, to Arm one's self. 2) vindicare, בָּאֵל. 3) to Deliver or release from prison; see, to Open. 4) to Deliver from a danger, נִצְלֵנָה, Hiphil; to be Delivered from a danger, Niphal.

*Den* (of a wild beast) *a*, מַעֲנָה, f. (S. X; L. Augm. II, cl. IV), from עַיִן, to tarry..

*Depart, to, סִיר;* to Depart from any thing, to Eschew, סִיר, פָּנוּ. Hiphil, חִסְרֵר, to Turn away.—Hence, סִיר, m. (S. I), a Pot, plur. סִירִים, and דָּתָה. Probably so called from its bellied shape. Acc. to Gesenius it is from the Arab. סָוֵר, to boil fast.

*Derision, a;* see, Isaac.

*Desert, a,* 1) שָׁמָן, f. (S. X), from פָּאַשׂ, to crack, be waste: hence, מַשְׁמָן, f. (S. X; L.

Aug. II, cl. IV), a Wilderness. 2) see, Evening.

*Desire, a, אִיחָד,* f. (S. X), from אִיחָד, Piel, to Lust.

*Despise, Abominate, to,* 1) חִטָּב Piel. Hence, Abominable, Part. Niphal, קְרַצְבָּה; an Abomination, חִזְגַּבָּה, f. (S. X). 2) to Despise, קְרַזֵּת.

*Destroy, to,* 1) בָּעֵר, i. q., to Consume, esp. to Destroy with fire. 2) אָבֶד Hiphil; see, to Perish. 3) to be Destroyed, be Corrupt, שְׁחַת Niphal. 4) שְׁפֵד Hiphil. Kal obsolete. To be Destroyed, Niphal.

*Devour, to;* see, to Eat.

*Die, to,* מוֹת (S. § 268, a), as a verb עָוֹ with Tseri for its final vowel. מוֹת and מוֹתָה, (for מוֹתָה), he is Dead. Hiphil, to cause to Die, to Kill. Death, מוֹתָה, m. (S. VI; L. Pr. cl. I, f. 1); construct form, מוֹתָה. 2) בְּנוּעַ; prop., to breathe out (one's last breath).

*Dig, to,* חִפֵּר; to Dig after, to Spy out, the same.

*Dip, to,* טְבֻלָּה; in any thing, בָּ.

*Discretion; see, to Threaten.*

*Disease; see, Weakness.*

*Dissolved, Melted, to be,* מַסְסָה.—To be dissolved (with grief,) Niphal.

*Divide, to;* see, to make Smooth.

*Do, to;* see, to Make.

*Dog, a,* בָּלֵב, m. (S. VI; L. Pr. cl. I, sp. 1), Epicæn.

*Door, a,* דָּלָה, f. (S. VI;

L. Pr. cl. I, sp. 1). A fem. of בַּיִל, a Door, Ps. cxli. 3. 2) see, to Open.

*Double, to, בְּפָל.*

*Draw near, to, 1) קָרַב, Kal and Hiphil; to any one, אֵל and לְ.—In Hiphil, especially to bring; to Bring a sacrifice, (חֲנֹתָא). Adj. קָרֹובָה, m. (S. III; L. Pr. cl. II, f. 10), Near, Nigh. Subst., קָרַבָּה, m. (S. VI; L. Pr. cl. I, sp. 4). The inward parts, the Bowels, מִקְרָבָה, out from, as a preposition, prop. out from the inward parts. 2) נָגַשׁ.*

*Draw out, to, נָסַע, especially, to draw out from the ground the nails of the tent. Hence, to remove from a place, castra mouere.*

*Dream, to, חֲלֹם; hence, חֲלֹמוֹת (L. Pr. cl. I, f. 10), a Dream. Plur. רֹמֶת.*

*Dress; see, to Place.*

*Drive away, to, נָעַר Piel, prop. to shake out. Niphal, to be Driven away. From the signification, to shake out, נָעַר means 2) to Roar, therefore to send forth a voice. It is doubtful whether we must refer to this same root, a Boy, Young man, נָעַר, for נָעַר, and this for נָעַר, m. (S. VI; L. Pr. cl. I, sp. 1), so called perhaps from the restless, unsteady nature of youth. נָעַרָה, f. (S. X), a Virgin.*

*Droughts, צְחַצְחוֹת, f. plur. (L. Augm. III, cl. II).*

*Dry up, to, יִבְשֶׂן (verb, פִּי, see Part I, Ex. LII: also a verb med. Tseri, Stuart, § 181, (b); L. art. 188, 2). Hence subst., dry ground, יִבְשָׁהָה, f. (L. Augm. I, cl. I, f. 4).*

*Dumb, מַלְאָךְ, (L. Augm. I, cl. I, f. 1), from מַלְאָךְ, to Bind; therefore, whose tongue is bound, δεσμὸς τῆς γλώσσης. Again, a (bound) sheaf, אַלְפָחָה, f. (L. Pr. cl. II, f. 7), plur. אַלְפָחִים, and תָּחָה. A Porch, אַיִלָּם, m. (S. VIII; L. Augm. I, cl. II, f. 2), retaining Qamets in the construct state: it denotes principally the porch (πρόναος) of Solomon's temple.*

*Dust, עַפְרָה, m. (S. IV; L. Pr. cl. II, f. 2). Comp. אַפְרָה ashes.*

*Dwell, to, 1) יִשְׁבֶּה; see, to Set. 2) זָבֵל (Part I, Ex. XVI), prop., to surround, enclose. Hence, זָבֵיל, m. (S. I; L. Pr. cl. II, f. 8), a Habitation, Dwelling, (Part I, Ex. IV).—Zebulun, זְבוּלָן.*

*Dwelling, Habitation, a, 1) זָבֵיל, (Part I, Ex. IV); see, to Dwell. 2) בֵּית; see, House. 3) אַתָּהָל; see, Tent. 4) מִכְרֹון; see, Firmly.*

## E

*Each; see, Every.*

*Eagle, an, גַּשְׁרָה, m. (S. VI; L. Pr. cl. I, f. 4).*

*Ear, an, עֵץ, m. (S. VI; L. Pr. cl. I, f. 5).*

*Ear of corn, an, שְׁבָלָת, f.*

(S. XIII; L. Augm. I, cl. I, f. 4), plur. שָׁבְּלִים; (S. § 327; L. art. 141). Root, שָׁבַּל, to rise up, grow; Arab. conj. IV, to put forth ears.

*Earth, World, the;* see, *Land.*

*Earth,* (as one of the elements); see, *Man.*

*East, the,* מִזְמָר and מִזְמָרָה, m. (S. VI; L. Pr. cl. I, ff. 1 and 3), from מִזְמָר, to be before, be in sight; because the Hebrews in order to point out the quarters of the heaven stood with their faces toward the east. *The land of the East, the eastern country,* אֶרְצָמִזְמָרָה.

*Eat, Eat up, Devour* (of animals), to, אָכַל, (S. § 340; L. art. 199). Hence 1) *Food,* אָכֵל, m. (S. VI; L. Pr. cl. I, sp. 5); 2) *Eat up,* מְאַכְּלָה, m. (S. II; L. Augm. II, cl. IV, f. 5). 2) *an Eater,* part. act. Kal of אָכֵל. 3) *a Knife,* מְאַכְּלָתָה, f. (S. XIII; L. Augm. II, cl. IV).

*Eden,* עַדְן, also עַדְנָה, m. (S. VI; L. Pr. cl. I, sp. 3). The name of a pleasant country inhabited by the first men. Root עַדְן, to live well or softly: hence, *Eden, prop. soft or delicate living, enjoyment.*

*Edge (of the sword), the;* see, *Mouth.*

*Egypt, Egyptian;* see, *to be Narrow.*

*Eight;* m. שְׁמְנָה, st. constr. שְׁמַנָּה; f. שְׁמְנָה, st. constr.

the same: hence, *Eighty,* שְׁמְנִים (S. Par. XXVIII (p. 233, 234), and §§ 395—398; L. art. 181). *The Eighth,* שְׁמְנָה; *the Eighteenth,* שְׁמְנָה עֲשֶׂר (S. and L. ib.)

*Elders, the;* see, *Beard.*

*Eli;* see, *to Go up.*

*Eliatha;* see, *God.*

*Elihu;* see, *God.*

*Elisha,* עֵלִישָׁה.

*Elkanah,* אֵלְקָנָה.

*Encamp, to;* see, *to Pitch a camp.*

*End;* see, *Border.*

*Enemy, an,* אֹיְבָן, m. (S. VII; L. Pr. cl. II, f. 9), from אֹיְבָן, to be an enemy to. *Enmity,* אֹיְבָה, f. (S. X). *Job,* אֹיְבָן, i. e., persecuted by enemies. 2) צָר; see, *to be Narrow.* 3) מֵצָר; see, *to Rise.*

*Enlarge, to;* see, *to be Wide.*

*Envious, to be,* קָנָה, Piel, at any thing, קָנָה; Adj. קָנָה, (L. Augm. I, cl. I, f. 4), *Jealous,* said of God.

*Ephraim,* אֶפְרַיִם, the name of the second son of Joseph.

*Erect, Place, Set, Put, to,* יָצַב (צַבָּב); *Niphah, to place, set one's self;* *Hithpael, to fix one's self, maintain a position.* *A statue, image,* מְצֻבָּה, f. (S. XI; L. Augm. II, cl. IV, f. 7); hence, *an image of a god.*

*Error, an,* חַגְאָשָׁה, f. (S. X; L. Pr. cl. II, f. 5); from חַגְאָשָׁה (ח for ח being very frequent), *to wander about;* *Piel, to lead astray.*

*Escape, to*, נִלְתָּל, Niphal.  
*One that has escaped*, נִלְתָּן, m. (S. III; L. Pr. cl. II, f. 5), from נִלְתַּט, which is evidently cognate with נִלְטָם.

*Eshew, to*; see, to Depart.

*Eshcol*, נִשְׁכָּל, N. pr., prop. a grape. The name of a valley, with a river which falls into the Mediterranean near Ascalon.

*Establish, to*; see, to Rise.

*Established, to be*, אָמֵן, Niphil. Hence, adj. and subst.; אָמֵן, f. (S. VIII), True, Truth, (with suff. אֶתְהָא, his truth); also אָמִינָה, f. (S. X; L. Pr. cl. II, f. 7), Truth; a faithful man, i. e., a man of fidelity or truth, אָמֵשׁ אָמֹנוֹת.

*Eternal*; *Eternally*; and *Eternity*; עֲזָלָם, m. (S. II; L. Augm. I, cl. II, f. 3). *For ever*, לְעֻזָּלָם. Root, עַלְםָ, to hide; Niphal, to be hidden or concealed; figuratively, to be silent.

*Ethiopia, the*.

*Eunuch, Chamberlain, an*, סְרִים, m. (S. III; L. Pr. cl. II, f. 5); from סְרֵם, Arab., to be castrated.

*Euphrates, the*, פְּرָת.

*Eve*; see, to Live.

*Evening, the*, עַרְבָּה, m. (S. VI; L. Pr. cl. I, sp. 1); from עַרְבָּה, to grow dark. To the same root belongs עַרְבָּה, f. (S. XI), a plain country, a wilderness, desert.

*Ever, for*; see, Eternal.

*Every, Each, 1)* אִישׁ, see, Man. 2) בָּלֶל; see, to be Finished, 2).

*Evil, Bad*, adj. and subst., רָע and רָעָה, m. (S. I; L. Pr. cl. II, f. 1), fem. רָעָה; as a subst. רָעָה, Evil, Badness, Wickedness, רָעָה, m. (S. VI; L. Pr. cl. I, f. 1).—Root, רָעַ, cognate with יָרַע, רָעַ, allied to יָרַע, Hiphil, to Shout. Hence, תְּרִיעָה, f. (S. X; L. Augm. II, cl. VI, f. 6), a Shout.

*Exalted, to be*; see, to Go up.

*Extend, Spread it self abroad*, to, פְּרַץ; prop., to break to pieces.

*Extinguished, to be*; see, to Quench.

*Eye, an*, עֵין, c., more freq. fem. (S. VI; L. Pr. cl. I, sp. 1). Dual, עֵינִים. Hence, a Fountain, Spring of water, מַעֲזָן, m. (S. II; L. Augm. II, cl. IV, f. 5), also, צִוְּנִים.

## F.

*Face, the*; see, to Turn 1).

*Fail, Cease, to*, פְּסַל, only in Ps. xii. 2.

*Faithless, Perfidious*, בָּזָד, m. (S. VIII; L. Pr. cl. II, f. 9). Root, בָּזָד, to be faithless, perfidious.

*Fall, to*, נִפְלָא. 2) to Fall down, (i. e., to Throw one's self down); see, to Throw.

*Fallow-deer, a*; see, Ass.

*Falsehood, Lie, a;* שְׁקָר, m. (S. VI; L. Pr. cl. I, sp. 4); from שְׁנַהֵר, to lie, deceive.

*Famine;* see, *Hunger.*

*Far or at a distance, to be,* רֹדוּךְ; Hiphil, to Depart, Remove.—*Distance,* רֹדוּךְ, -m. (S. III; L. Pr. cl. II, f. 10).

*Fat* (subst.), חֲלֵב, m. (S. VI; L. Pr. cl. I, sp. 3). Root, חַלְם (חַלְמָה, to be thick?); from the same root, חֲלֵב, (S. IV; L. Pr. cl. II, f. 2), *Milk.* *Father, a;* אֵבֶן, m. (S. § 394; L. Pr. cl. II, f. 2), irreg. for אֵבֶן; construct form, אֵבֶן; plur. אֵבֶנֶת. Several proper names are compounded with אֵבֶן; as, *Abimelech*, אֲבִימֶלֶךְ, prop., *father of the king*, a common name of the Philistine kings, as Pharaoh (פָּרָעָה) was for those of Egypt. *Abiram*, אֲבִירָם, or, *Abram*, אֲבָרָם, prop., *father of elevation* (רֶם, high), Gr. Ἀβραμ. Thus Abraham is called in the book of Genesis as far as the seventeenth chapter, but from this point he is always called *Abraham*, אֲבָרָהָם, because God promised him a numerous posterity, from רֶהָם (Arab.) *Multitude*; therefore, *father of a multitude*, (Gr. Ἀβραάμ).

*Father-in-law, a;* חָתָן, m. (S. VII; L. Pr. cl. II, f. 9); part. Kal of חָתַן.

*Fatted, Fatted,* אֲבָס, m. (S. III; L. Pr. cl. II, f. 7), from אֲבָס, to heap up? 2) to fatten.

*Favour; see, Pleasure.*

*Favour, to,* חָנַן.—Hence adj., *Gracious, Merciful,* חָנָנִי (L. Augm. I, cl. I, f. 2).—To this root belongs also, *Hanani*, חָנָנִי; *Hananiah*, חָנָנִיָּה.

*Fear, to,* יָרַא (S. § 181; L. art. 188, 2). Hence, *Fear, 1)* יְרָאָה (S. XII; L. Pr. cl. I, sp. 4), the *Fear of God.* 2) אִימָה, f. (S. X; L. Pr. cl. I, sp. 1), (Part II, Ex. XIII).

*Feast, a,* חַג, m. (S. VIII; L. Pr. cl. II, f. 2), from חַגֵּג (חַגֵּג), to move or dance in a circle.

*Feasting, a;* see, *Banquet.*

*Feather, a, esp., the large strong feathers in a bird's wing,* אַבְרָהָם, f. (S. XII; L. Pr. cl. I, sp. 2), from אָבָר, to be strong; Hiphil, to Fly.

*Fenced cities,* עָרִי מִבְּצָרֹת, from מִבְּצָרֹת בְּצִיר, Piel, to fence, fortify.

*Few, a Little,* מִצְטָט (L. Pr. cl. I, sp. 1), prop. a subst., a Little. Root, מִצְטָט, to be small or few.

*Field, a;* see, *Man.* 2) שָׂדָה, m. (S. IX; L. Pr. cl. II, f. 2); plur. שָׂדָות; constr. form, ...

*Fifth, Fifty;* see, *Five.*

*Fig-tree, a,* חַנְבָּר, f. (S. X; L. Augm. II, cl. VI); plur. חַנְבָּרִים.

*Find, to,* נִצְחָה; to be found, Niphal; to Find itself, i. e., to Be, Hithpael.

*Fine (in money) to,* שְׁנָעֵץ; to be Fined, Niphal.

*Finished, Perfected, Accomplished, to be,* בְּלָהֵךְ. From this root is derived in form, בְּלִי, m. (S. VI; L. Pr. cl. I), (in the plur. בְּלִים) a *Vessel*; but in signification it is from בְּגַל, to have full measure, to contain. *The Reins, Kidneys,* בְּלִיוֹת, constr. form בְּלִיּוֹת; it is uncertain whether these are so called from their vessel-like form or from בְּלָהֵךְ in its sense of to be spent or consumed in lust or desire.—Cognate to בְּלָהֵךְ and בְּגַל is

2) בְּלִל (בְּלִיל), to make perfect or complete. Hence, בְּלִנָּה, f. (S. X), a *Perfect or Complete woman, one perfectly or completely adorned or attired*, i. e., a *Bride*. Again, בְּלִל, with the line Maqqeph בְּלִי (prop. a subst., the all, the whole, the totality), all, whole (when i. q., all, every): *Every one, בְּלִיאָשׁ* and *בְּלִיחָדָרֶם* בְּלִי. Since בְּלִל is a substantive, it takes prepositions and the signs of the cases: but it does not receive suffixes when it has another substantive with it, e. g., his whole house, not בְּבֵית בְּלִי, but בְּלִיכְרוֹן, the whole of his house: nor does it take the article, but gives it over to the following substantive; e. g., the whole earth, not חַבְלָה אֶרֶץ, but בְּלִיחָדָרֶץ, the whole of the earth.—With suffixes, בְּלִל is declined as a noun Decl. VIII; e. g., they all, בְּלִם.

כָּלְל With כָּלְל and בְּלָהֵךְ is connected also יָכַל (Verb with final Hholem, S. § 181, (b); L. art. 188, 2), to be Able. The future is borrowed from the Hophal, יָכַל.

הַכָּל From an obsolete comes the signification of a place which contains any thing in it, a Dwelling, especially a spacious one, a Palace, Temple, חַיְבָל, m. (S. II; L. Augm. I, cl. II, f. 1).

*Fire*, אֵשׁ (L. Pr. cl. I, sp. 3), almost always fem. Hence, אֲשָׁה, f. (in the plural it is masculine from the form אֲשָׁה), a *Burnt-offering: to bring a Burnt-offering*, קָרְבָּן (Hiphil) אֲשָׁה. Prop. אֲשָׁה; comp. Ew. § 255.

*Firebrand*, a, אַשְׂדֵה, m. (S. I). *Firmament of the heavens*, עַמְּךָ, m. (S. III; L. Pr. cl. II, f. 5), from עַמְּךָ, to extend by hammering.

*Firm, Firmly*, הַכְּנוֹן, prop. Inf. Hiphil of כִּין, to stand fast or firmly: hence the adj., כְּנוֹן, upright, as an adv., so, thus.—*A Base, Pedestal*, מַכְּנוֹתָה, f. (S. X; L. Augm. II, cl. IV). *A Dwelling*, מַכְּנוֹן, m. (S. III; L. Augm. II, cl. IV), said of God.

*First, the*; see, *Head*. *Firstborn, the*, בְּכֹר, m. (S. I; L. Pr. cl. II, f. 11); from בְּכֹר, to rise early in the morning. Comp. בְּכֹרֶת, the Morning. *Fir-tree, a*, בְּרֹשֶׁת, m. (S. I; L. Pr. cl. II, f. 11).

*Fish, a.* נַד (L. Pr. cl. II, f. 2). Root, נַדָּה, *to multiply greatly.* Also, נַדְתָּה, f., *Fish, as a collective, piscium genus.*

*Five, הַמֵּשׁ, m.* חֲמִשָּׁה, f. —*The Fifth, חֲמִישִׁי.* —*Fifty, חֲמִשִּׁים* (S. Par. XXVIII (p. 233), §§ 395, 396; L. art. 181). —Hence a verb denom. חֲמִשָּׁה, which occurs only in Piel, חַמֵּשׁ, *to take the fifth part,* and חַמְרִישׁ, m. (S. III), *an Armed force, prop., exercitus quinque ordinibus constans.*

*Flame, a.* לְבָה, f. (S. X; L. Pr. cl. II, f. 2): contracted from לְחַבָּה, from לְחַבָּה, *to Burn.*

*Flaming, part. act. Kal of לְחַבָּה, to Burn.*

*Flay, to, פְּשַׁת, Kal and Hiphil. ; prop., to take off, e. g., clothes.*

*Flee, to, 1) בַּרְתָּן, prop. Arab., to turn the left side to any thing. Hence esp. of enemies in battle. 2) נָסַם. 3) to flee, be put to flight, חַפְזֵה, Niphal.*

*Flesh, בָּשָׂר, m. (S. IV; L. Pr. cl. II, f. 2). Root, בָּשַׂר, only in Piel, εὐαγγελίσειν.*

*Flock, Herd, a. 1) אֶנְצָה, m. (S. I), for אֶנְצֵה; esp. of small cattle, sheep and goats. It is collective. 2) עֵדָה, m. (S. VI; L. Pr. cl. I, f. 3), with suffix, רְדוֹעֵדָה, used esp. of the Israelites, the Flock of the Lord. Root, עֵדָה, to set in order, παρατάσσειν.*

*Flow, Flow forth, to, בָּהַר.*

*Flow together, to; a Flowing together; see, to Hope.*

*Flower, a, צְבִיבָה, m. (S. I). Plur. צְבִיבִים.*

*Flute, Pipe, a; see, to Pierce through.*

*Fly, a, זְבוּבָה, m. (S. I; L. Pr. cl. II, f. 8).*

*Fly, to, עִירָה.—Hence, עָוָף, a Bird; collectively also for the plural, Birds. 2) דָאָה, to fly as an eagle.*

*Fold (for sheep), a; see, Wall.*

*Food; see, Bread.*

*Fool, a, 1) כְּסִילָה, m. (S. I; L. Pr. cl. II, f. 6); בְּסִלָּה, m. (S. VI; L. Pr. cl. I, sp. 4).*

*Folly, בְּסִלָּה, m. (S. VI). Hope, Confidence, בְּסִלָּה, f. (S. XII). Root, בְּסִילָה, (by a transposition of letters, סְבִילָה), to be fat. 2) בְּפִתִּי, m. (S. VI; L. Pr. cl. I).*

*Foolish person, a; see, to be Mad.*

*Foot, a, רַגְלָה, c. (S. VI; L. Pr. cl. I, sp. 1), rarely masc. Root, רַגְלָה, to go.*

*For, 1) Prep., בְּ. 2) Conj.; see, That.*

*Forest, a, יַעֲרָה, m. (S. VI; L. Pr. cl. I, sp. 1). Root, יַעֲרָה Arab., to be difficult of access.*

*Forge, to, שְׁרַטָּה, prop., to cut into, engrave, to work in metal. Hence, חֹרְשָׁה, m. (S. IX; L. Pr. cl. II, f. 9), an Instrument: again, שְׁרַטָּה, Deaf. A Share, מִחְרָשָׁה, f. (S. XI; L. Augm. II, cl. IV, f. 7).*

*Forget, to;* שָׁכַח.      *Forgive, to,* סְלַח.

*Form, to,* גַּצֵּר.      Hence, יֹצֵר, m. (S. VII; L. Pr. cl. II, f. 9), *a Potter*, as in Latin, *fingulus* from *fingere*. *A Maker of idols,* יֹצֵר־עֲדָתָל.

*Formed, to be;* see, *to Press together.*

*Found, Lay the foundation of, to,* e. g., earth, heaven, יִסְדַּךְ, Kal and Piel. Hence, יִסְדֹּךְ, m. (S. I; L. Pr. cl. II, f. 11), *a Foundation, Base;* and מַסְדָּךְ, m. (S. II; L. Augm. II, cl. IV, f. 5), plur. מַסְדּוֹת, construct form, מַסְדֵּי, *Foundations.*

*Four,* אֶרְבַּע; *the Fourth,* רְבִיעִי; *Forty,* אֶרְבַּעַם (S. Par. XXVIII, A, (p. 233), and §§ 395—397; L. art. 181).

*Free, to make;* see, *to Deliver.*

*Freedom, Liberty,* לְדוֹר, m. (S. I; L. Pr. cl. II, f. 8). *Root,* זְרֻר, Arab., *to flow copiously or abundantly.*

*Friend, a;* see, *Companion.*

*Foward;* see, *Perverse.*

*Fowardness;* see, *to Change itself.*

*Fruitful, to be,* פְּרַח; *Hophil, to make or render fruitful.*—*Fruit,* פְּרִי, m. (S. VI; L. Pr. cl. I). *To bring forth or yield Fruit,* בְּתַן פְּרִי, prop., *to give Fruit.*

*Full, the;* see, *to Satisfy.*

*Full, to be,* מְלַא (Verb with final Tseri, S. § 181; L. art.

188, 2). That of which any thing is full is put in the accusative. Transitively, *to Fill*, likewise with an accus. of the thing, *Niphal, to be Filled;* *Piel, to Fill, make Full.*

## G

*Gain, עַבְדָּע,* m. (S. VI; L. Pr. cl. I, sp. 4); from עַבְדָּה, to break off, gain.

*Garden, a;* see, *to Watch.*

*Garment, a,* לְבֹגֶשׂ, m. (S. I; L. Pr. cl. II, f. 8), (Part I, Ex. IV). *Raiment,* מַלְבִּיבִישׂ, m. (S. I; L. Augm. II, cl. IV, f. 9), from לְבִבָּשׂ, to put on (*a garment*). 2) בְּגָד, m. (S. VIII), (Part I, Ex. VI), from בְּגַד, to stretch out, extend; see, *Perpetual.* 3) בְּתַבְעַת, f. (S. XIII), and, בְּתַבְעַתָּה, f. (S. XIII; L. Augm. I, cl. I, f. 5), Gr. κιτών, Lat. *Tunica.*

*Gate, a,* שַׁעַר, c. (S. VI; L. Pr. cl. I, sp. 1). Root, שָׁעַר, Arab., to cleave. שֹׁעַר, m. (S. VII; L. Pr. cl. II, f. 9), a Porter.

*Gath,* גָּתָה, f. one of the five cities of the Philistines.

*Gather together, to;* a Gathering together (of water); see, *to Hope.*

*Gathered, together, to be;* see, *to Collect.*

*Gazelle, Antelope,* אַצְבֵּן, m. (S. VI; L. Pr. cl. I); plur. אַצְבָּאים and אַצְבָּים.

*Gehazi,* גְּהָזִי. Etymology uncertain.

*Generation, a,* דָּרֶךְ (S. I; L. Pr. cl. I, sp. 1); plur. יִמְדָּרִת. Root, רָאַרְךָ, to go round, revolve, of time.

*Gift, a;* see, a Present.

*Gihon,* גִּיחוֹן, N. pr. from תָּבַע, to break forth, as a stream. There were several rivers of this name; the Gihon in these Exercises is one of the four rivers of Paradise, usually supposed to be the Oxus or Araxes. But acc. to Josephus (Archæol. I, 1, 3), it is the Nile.

*Girdle, a,* אַזְוֵר, m. from אַזְזֵר, to bind.

*Give, to,* בְּנַהֲנָה, (S. §. 254, (3), (c), Note; L. art. 205, 4).

*To Yield or bring forth fruit,* בְּנַהֲנָה. *To make to be any thing,* בְּנַהֲנָה, with an accusative of the person. From this root are formed the proper names; *Mattaniah,* מַתְנִיהוּ, i. e., the gift of God, יְהֹוָה for יְהֹוָה; and, with the same signification, *Mattithiah,* מַתִּתְנִיהוּ, and *Nethaniah,* נְתַנְיָה.

*Glean, to;* see, to Collect.

*Glory,* גָּדוֹלָה, m. (S. I; L. Pr. cl. I, sp. 1), from גָּדוֹל, to be weighty, to be honoured. Comp. בְּגֹדֶד. 2) בְּגֹדֶד; see, to be Honourable.

*Go, Walk, to,* חָלַךְ (S. § 243, etc.; L. art. 200). *To come to any one,* אֶלְיוֹן.

*Go away, to;* see, to Turn, 1).

*Go down, to,* יָרַד (opp. עַלְמָה,

to go up), Gr. καταβαίνειν, denoting motion from a higher to a lower place. Hiphil, to lead down or away, to cause to go down.—Hence, the Jordan, גְּדוֹלָה.

*Go out, Go forth, to,* שָׁמַרְךָ; also, to Rise (of plants, of the sun). Hiphil, to cause to go forth, to bring or lead forth (from a country).—Hence מָזָא, m. (S. I; L. Augm. II, cl. IV, f. 5), a Rising (of the sun); a Water-spring, מָזָא מִים.

*Go to and fro, to;* שָׁוָת; prop., to row, (mare flagellare). Hence שָׁוָת, m. (S. I; L. Pr. cl. I, sp. 1), a Whip.

*Go up, to,* 1) עַלְמָה, of smoke; it also expresses gen. any motion from a lower place to a higher, (ascendere, ἀναβαίνειν, opp. יָרַד, to Go down); to mount, climb, ascend, e. g., a mountain, to come up.—Niphil, to be exalted.—Hiphil, to bring up; lift up to the altar, offer (a sacrifice).—Substantives: a Leaf, עַלְמָה, m. (S. IX; L. Pr. cl. II); —also, a burnt-offering or sacrifice lifted up upon the altar, עַלְמָה; to bring as a sacrifice, offer as a sacrifice, לִעְלָמָה (Hiphil) עַלְמָה; comp. pugnam pugnare:—an upper chamber, עַלְמָה, f. (S. X). The bed of a river, a River, חַלְמָה, f. (S. IX; L. Augm. II, cl. VI); also an aqueduct. An adjective with the termina-

ation **וּלֹוֹן**, *The Highest, The Most High (God).* Prep., **עַל**, *Upon, At, of every thing that is high ;* **מֵעַל**, *from, away from, e. g., from off the neck, because this is a high part of the human body.* Also the name *Eli*, **עֵלִי**, N. pr. of a high priest, (Gr. 'Ηλί), seems to be from **עַלְה**, *to Go up.* 2) Cognate with **עַלְלָה** is **עַלְלָל** (comp., **כְּלִיל**, *כְּלָה*), *Poel, to place or put upon.* Hence, *a Yoke,* **עַלְתָּה** (**עַלְתָּה**), m. (S. VIII; L. Pr. cl. I, sp. 5); with suffixes, **עַלְוָה**, *his yoke.* From the signification, *to be always upon, to be busy or occupied,* **עַזְלָל**, *a child, which is constantly in motion.*

*Goat, a;* **צָבָן**, f. (S. VIII; L. Pr. cl. I, sp. 3).

*GOD, 1)* **אֱלֹהָה**, m.; the singular is found in poetry, but the plural is most in use, **אֱלֹהִים**, *God, and Gods.* Root, **אֲלֹהָה**, Arab., *to be astonished, to worship as divine.*—Hence the compound proper names : **אֱלִיָּהוּ**, *Elihu*, one of the friends of Job; **אֱלִיָּתָה**, *Eliatha*; **אֱלִיָּה**, 2) **אֵל**, from **אָלִיל**, *to be Strong; therefore, the Strong, the Mighty.*—Hence, *Bethel*, **בֵּיתְאֵל**.

*Gold, a;* **זָהָב**, m. (S. IV; L. Pr. cl. II, f. 2), from **זָהָב**, Aram., *to shine.* Comp. the Hebrew **צָהָב**, *to shine like gold.* *Fine Gold,* **חֶרְגִּין**, m. (S. III; L. Pr. cl. II, f. 7); a

poetic word. **רוֹסֵץ**, *to point, sharpen.*

*Goliath,* **גָּלִילִית**.

*Gone about, to be, (of time), to return ; see, to Pass.*

*Good, to be,* **טוֹב** and **טוֹבָה**; the latter also *to please.* *Hiphil, to make good.—Good, Dear, adj. and subst.,* **טוֹבָה**, f. (S. X). *Good, Happiness,* **טוֹבָה**, m. (S. I; L. Pr. cl. I, sp. 5).

*Goshen,* **גָּשֵׁן.**

*Governor, a;* **פָּרָחָה**, m. for **פָּרָחָה.** A Persian word. In the construct state as if it were a feminine, **פָּרָחָת**, with suff. **בָּחָם**, or, as from the fem., **פָּרָחָת**; plur., **פָּרָחָות** and **פָּרָחָות.**

*Gracious, Merciful ; see, to Favour.*

*Grass, 1)*; see, *to Bring forth (grass).* 2) **חַצֵּיר** (Part I, Ex. VI); see, *Herb.* 3) **עַשְׂבָּה**, m. (S. VI; L. Pr. cl. I, sp. 3).

*Grave, a ; see, to Bury.*

*Graven image, a;* **פְּסִיל**, m. (S. I; L. Pr. cl. II, f. 5); **פְּסָלֵל**, m. (S. VI; L. Pr. cl. I, sp. 4); from **פְּסָל**, *to carve.*

*Great, Large,* **בָּדוּלָה**, m. (S. III; L. Pr. cl. II, f. 10); **גָּדָלָה**, f. (S. X); from **גָּדַל**, *to be or become great.* Hence, *Gedaliah,* **גֵּדְלִיאָה**, for *Gidalthi*; **גֵּדְלָתִי**. 2) *Great, to be Great ; see, to be Many.*

*Greatly, מְאֹד ; Very greatly, Very much, מְאֹד מְאֹד*, “The repetition of adverbs marks intensity;” S. § 536.—Root, **אָהָר**, *to be strong*; **מְאֹד**, prop. *strength, power.*

*Groaning, a, אֲנִיחָה, f. (S. XI; L. Pr. cl. II, f. 1 or 2).*  
From **עַנְחָה**, *to sigh, groan.*

*Grow, to, 1) מַטֵּח, Piel; in Kal, to sprout forth, spring up. Hiphil, to come to sprout forth. 2) to multiply, פִּישׁ, esp. to be proud. 3) = to become great, increase, רַבָּה; see, to be Many, 2).*

*Guard, to; see, to Keep.*

*Guile; see, Subtilty.*

*Gutter, a, נֶגֶת, m. (S. I).*

## H

*Hagar, חָגָר. Root, Arab., to flee.*

*Hair, שְׂעִיר, m. (S. IV; L. Augm. I. cl. II, f. 1); from שָׂעֵר, to be rough.*

*Ham; see, Heat.*

*Haman, חָמָן. Gesenius refers to the Persian **هَمَان** (*single, alone*); but might it not be derived from **חָמָה**, and therefore signify, *the adversary, enemy of the Jews?**

*Hanani and Hananiah; see, to Favour.*

*Hand, a; see, to Thank.*

*Handmaid, female servant, a, אַנְשָׁה f. (S. XII; L. Pr. cl. I, f. 1); plur. אַנְשָׁותָה.*

*Hang, to, 1) active, to hang by way of punishment for*

*faults, ἀναστολεπίζειν, עַלְיָה, Hipphil; in Kal it signifies to wrench, dislocate. Again, as a capital punishment (to a tree), חַלְחָל עַל 2) intrans., to hang or be suspended to any thing, דָּבָק.*

*Haran; see, Mountain.*

*Harden (the heart), to; see, to be Strong.*

*Harp, a, כְּבָדָר, m. (S. I); plur. כְּבָדָרִים and כְּבָדָרִות. The Greek κινύρα. According to Josephus (Archæol. 7, 12, § 3), this instrument was played with a plectron; but acc. to several passages of the Old Testament, with the fingers.*

*Harvest; see, to Reap.*

*Haste, be in Haste, to, 1) to any thing ? חָגַשׁ ? 2) מִהָר; hence, in haste, מִהָר, adv.*

*Hate, to, שָׁנֵא. Part. שָׁנֵאת, m. (S. VII), one who hates; and שָׁנֵא, f. (S. XII; L. Pr. cl. I, f. 4), Hatred.*

*Havilah; see, Strength.*

*He, חָי (he is); She, חִיא (חִיָּה), (S. §§ 164, 165; L. art. 145, 2). Root, חָנָה, to be.—Plur., They (are), חָנָה, m. and חָנָה, f. (Contr. סָה, וָה).*

*Head, a, שָׁנָה (very rarely רָזֶן), m. (S. VI, (see § 394); L. Pr. cl. I, sp. 5); plur. שָׁנָה. 2) fig. head, for a principal, chief. 3) a point; and, since this may be considered a beginning, hence 4) a Source, Fountain.—From שָׁנָה is derived also the numeral*

**Rā'ishōn** (רִאשׁוֹן), very rarely), m. (L. Augm. II, cl. X), *the First. A Beginning*, f.

*Heal*, *to*, **רָפַאּ**, prop., *to mend, repair.* Hithpael, *to suffer one's self to be healed, to be Healed.*

*Heap, a.* **תְּלֵל**, m. (S. VIII; L. Pr. cl. I, sp. 3); from **תְּלִיל**, *to heap up.*

*Hear, Hearken, to, עָשָׂשֶׂה*; *to any one, לְ, בְ.* Hence the proper names: *Ishmael*, **יִשְׁמָעֵאל** (*God heareth*); *Shimei*, **שִׁמְעֵי**; *Simeon*, **שִׁמְעוֹן**.

*Heart, the*, **לְבָבֶן**, m. (S. IV; (L. Augm. I, cl. II, f. 1); and **לְבָבֶן**, m. (S. VIII).

*Heat*, **חָם**, m. (S. I; L. Pr. cl. I, f. 5); and **חָמָה**, f. (S. X). Root, **סְמַחַת**, *to be warm.* **חָמָה**, f. (S. XI; L. Pr. cl. II, f. 3), *Anger.* Hence also the following proper names: *Ham*, a son of Noah, **חָם**; *Hemath*, **חָמָת**, f. From the same root, **חָמָת**, m.; *a Step-father?*

*Heathen, the*; see, *People.*

*Heaven*, **שְׁמִימִים**, only in the plural, from the sing. **שְׁמֵי**, *heaven.* Root, Arab., **סְמַה**, *to be high.*

*Heavy, to be*; see, *to be Honourable.*

*Hebrew, a*; see, *to Pass over.*

*Hebron*; see, *to be Joined together.*

*Hedge, to make a*, **שְׁבָךְ**; *about any thing*, **בָּעֵד**.

*Hege*, **חָגֵג**; allied to **חָנַה**, *to think, meditate?*

*Height, a.* 1) **כָּבֵד**; see, *to be High.* 2) **כָּוֹמֵד**; see, *to Rise.* 3) *a High place, on which sacrifices were made to idols*, **כָּמִיחָה**, f. (S. X). From an obsolete root or **בָּוּם** or **בָּאָם**.

*Heldai*, **חַלְדֵּי**. Root, **חָלֵד**, Arab., *to last.*

*Hell*, **שָׁאָול**, m. and f. Root, **שָׁאָל**, Arab., *to go downwards, therefore prop., a deep place.* This root must not be confounded with **שָׁאָל**, *to ask.*

*Help, a Help*; see, *to Assist.*

*Help, Save, to*, **יְשַׁעַת**, Hiphil, with an accus. of the person. In Kal prop. *to be wide, expressive of prosperity.* Hence, **עֲשָׂרָה** and **עֲשָׂרָה**, m. (S. VI; L. Pr. cl. I, ff. 3 and 4), and **יְשֻׁעָה**, f. (S. X; L. Pr. cl. II, f. 7), *Salvation, Help.*—Hence the names; *Isaiah*, *Jeshaiah*, *Yeshua* for *יְהֹוָה יְשֻׁעָה*; *Joshua*, *יְהֹוָשָׁעָה* (*the help of the Lord*).

*Hemath*; see, *Heat.*

*Herbs*, **קְרֵצָה**, m. (S. IV; L. Pr. cl. II, f. 2). Root, **קָרֵץ**, Arab., *to be thin.*

*Herdsmen, a*; see, *to Pasture.*

*Hero, a*; see, *to be Strong.*

*Hiddekel*, **חִדְקֵל**, the Tigris, one of the rivers of Paradise.

*Hide, Conceal, to*, **סְתַּחַר**; Niphal, *to hide one's self, lie hid.* Hence, **סְתַּחַר**, m. (S. VI;

I. Pr. cl. I, sp. 3), *a Covering, Veil.* 2) **אָכַל**, Hiphil; *to be concealed, lie hid, Niphal; to be hid, Hophal.* 3) *to hide in the earth = to bury, טְבִין;* *to lie buried (of hidden treasures), to be concealed, Niphal.* Hence, *a Treasure, a hidden Treasure, מִטְמֹנוֹן*, m. (S. I; L. Augm. II, cl. IV, f. 8). 4) *to be hidden or concealed; see, Eternal.*

*Hiel, חֵיאָל.*

*High, the Most; see, to Go up.*

*High, to be,* 1) **גָּבֵר**. Hence, adj., *High, גָּבֵר*, m. (S. III; L. Pr. cl. II, f. 10); *Height, גָּבֵת*, m., as a substantive. 2) said of God, **שָׁבֵךְ**. Hence the subst., *a Height, a Refuge, מִשְׁבֵּךְ*, m. (S. II; L. Augm. II, cl. IV, f. 1).—*Segub, שְׁנִיבָּה*, m., i. e., *height, strength.*

*High heap, a; see, Zion.*

*Hill, a, גֶּבֶעַ*, f. (S. XII; L. Pr. cl. I, sp. 4). Root, **גָּבֵהּ**, *to be high.* Whence also *Gibeon, גִּבְעֹן*, a city of Benjamin.

*Hold, to; see, to be Strong.*  
2) *to Hold or Keep together, לְכַדֵּר*, Hithpael.

*Holy, to be, קָדוֹשׁ; to make Holy, to Sanctify, Piel; to declare Holy, Hithpael. Adj., *Holy, קָדוֹשׁ* (קָדוֹשׁ) m. (S. VI; L. Pr. cl. I, sp. 5); also, קָדוֹשׁ, m. (S. III; L. Pr. cl. II, f. 10). *Holy, plur. קָדוֹשִׁים* (pronounced *Ködashim*); with the article, **קָדוֹשׁ**. Subst., *The Sanc-**

*tuary, קָדוֹשׁ*, m. and, **מִקְדָּשׁ**, m. (S. II; L. Augm. II, cl. IV, f. 1). *The most holy house* (Part I, Ex. XLIII), בֵּית קָדוֹשׁ חֲנִינָה, i. e., *the Holy House of the Holies.*

*Honey, דְבַשׁ*, m. (S. VI, x; L. Pr. cl. I, sp. 1); with suff. **דְבַשִּׁי**.

*Honour, to; see, to be Honourable.*

*Honourable, to be, כָּבָד* (S. § 181, (b); L. art. 188, 2) and **כָּבָד**; prop., *to be heavy: in* Piel, *to honour, praise.* Hence the adj. **כָּבָד** (S. decl. IV; L. Pr. cl. II, f. 3), *rich, splendid, magnificent;* and the subst., **כָּבָד**, m. (S. II; L. Pr. cl. II, f. 10), *Glory.*

*Hope, to, גִּנְוִיהָ*, only in Piel. Upon any thing, **אֵל**. Hence *Hope, תִּגְנִיהָ* (L. Augm. II, cl. VI). Niphal, **גִּנְוִיהָ**, *to Flow together, Gather together (of waters); hence, a Flowing together, Gathering together (of waters), מִקְנָה*, m. (S. IX; L. Augm. II, cl. IV, f. 3). Also *Hope, בְּסִלְחָה*; see, *Fool.*

*Hophir; see, to Remain.*

*Horeb; חֹרֶב*. Root, **חָרַב**, *to be dry.*

*Horn, a, גָּרֹן*, f. (S. VI; L. Pr. cl. I, sp. 1).

*Horse, a, סִימָן*, m. (S. I; L. Pr. cl. I, sp. 5). Root, **שָׂאַשֵּׁן** (see L. art. 78, 4), *to rejoice.*

*Horseman, שְׁרֵבֶן*, m. (S. I; L. Pr. cl. II, f. 2), for **פְּרָאַשֶּׁן**. From the Arab., *פְּרָשָׁם*, *a horse.*

*Host, Army, an, צָבָא, m.* (S. IV; L. Pr. cl. II, f. 2); plur. *זְהֹת*. Hence, *The Lord, as Lord of hosts, יְהֹוָה צָבָאות*.

It is said of the creatures of the earth, of the heavenly bodies, and of soldiers.

*House, a, בַּיִת* (for *בֵּית*), m. (S. VI; L. Pr. cl. I, f. 1); plur. *בָּתִים*, prop. *בָּתִים*; —*to the house, by הַ* locale. 2) figuratively *a house = family*, (Part II, Ex. IX). *From within, מִבַּיִת*, prop., *from out of the house*.

*How?* denoting astonishment, אֵיךְ, מַה. *How long?* see, *Who?*

*Howl, to*, i. e., *to Wail, Lament, יָלֶל*.

*Hundred, a, מֵאוֹת*, f. (S. XI; L. Pr. cl. I). *Two hundred, dual, מֵאתִים* (for *מֵאתִים*). Plur., *מֵאות*.

*Hunger, רֻעֲבָנוֹן*, m. (S. III; L. Augm. II, cl. X). Constr. form, *רֻעֲבָנוֹן*. *Famine, רֻעָב*, m. (S. IV; L. Pr. cl. II, f. 2). Root, *רֻעַב*, *to be hungry*.

*Huntsman, a, צִידָן*, m. (S. I; L. Augm. I, cl. I, f. 4). From *צִיד*, *to hunt*.

## I

*I, אֵנִי*, m. and f.; also *אֲנַכִּי*, m. and f., the earlier and more complete form. (S. § 164; L. art. 145, 2). Plur., *We, אֲנָכָנִי*, m. and f. (*גְּחַנְנִי*).

*Idol, an, אֲלִיל*, m. (S. I; L. Pr. cl. II, f. 6). From *אַלְלָל*,

*to be nought: therefore prop., a thing of nought.* 2) *בָּזָבָעַ*, m. (S. VIII; L. Pr. cl. II, f. 2). From *בָּזַבַּע*, *to work*.

*Impoverish, to*, *רִיגַּשׁ*, Poel; or perhaps better from the Kal *רִשְׁשַׁ*, *to destroy*.

*In, בְּ*.

*Incense, to burn,* *קְטַרֵּת*, Piel.

*Incline (the ear) to; see, to Turn, 2).*

*Increase, Grow, to; see, to be Many.*

*Increase; see, to Come.*

*India, for הָדָג*, for *Hindu*.

*Inhabit, to; Inhabitant, an; see, to Sit down.*

*Inherit, to, 1)* *בְּנַחַל*, Kal and Hiphil. — *An Inheritance, בְּנַחֲלָה*, f. (S. XII; L. Pr. cl. I, sp. 1). 2) *to Inherit, Take possession of, Come into possession of, יָרַשׁ*, a verb פִּי, (Part I, Ex. LII.)—*A Possession, יָרָשָׁה*, *יָרָשָׁה*, f. (S. X; L. Pr. cl. II, f. 7).—Hence the name of the city *Jerusalem*, *יְרוּשָׁלָם*, from *יָרַשׁ* and *שָׁלָם*=*peace*, i. e., *Possession of Peace*. The city was originally called *Jebus*, *יְבָעֵס* (Judg. xix. 10, 11), and was taken by David, who in addition to the old city on mount Zion, built a new one in the valley and on Moriah. Hence from this time the dual form *יְרוּשָׁלָם*, which however is written only with the letters *יְרוּשָׁלָם* (without ')

before ס), and pointed as a dual form, יְרוּשָׁלָם.

*Iniquity*; see, to *Act wickedly*, also *Not*.

*Innocence*, נִקְיָון, m. (L. Augm. II, cl. X).

*Instead of*; see, *Under*.

*Instruction*; see, *a Band*.

*Instruct*, to; see, *to Learn*.

*Interpret (dreams) to*, פְּתַר.

*Inward parts, the*; see, *to*

*Draw near*.

*Iron*, בְּרֵזֶל, m.; see, S. § 156.

*Isaac*, יַעֲקֹב (Gr. Ἰσαάκ).

Root, צָחַק, to laugh. 2) Al-

lied to צָחַק is שָׂחַק, to laugh,

*play, sport*; hence, שָׂחָק, m.

(S. I), a *Derision*.

*Iscah*, יִסְפָּה. Etymology uncertain.

*Island, an*; see, *Sign*.

*Israel*; see, *Chief*.

*Issachar*, יִשְׂחָר, acc. to Gen. xxx. 18, from שָׁבֵר, to

*serve for hire*; therefore prop.,

וַיִּשְׁחַר (it is hire), and, rapidly

pronounced, יִשְׁחָר; Ewald, §

466, 3.

*It*, תְּהִיא; see, *He*.

*Izri*; see, *to be Narrow*.

### J

*Jacob*, יַעֲקֹב (Gr. Ἰακώβ).

Root; עַכְבַּ, to be behind, עַכְבַּ,

*the heel*; therefore Jacob = Heel-holder, because at his

birth he held his twin brother by the heel, in order to become

first born in his stead, which

birth-right among the Jews

conferred considerable privileges.

*Jaw-bone*, a, לְחֵי, m. (S. VI; L. Pr. cl. I). From לְחַח (rad. inus. *Aethiop.*), to be beautiful.

*Jeopard*, to; see, to *Winter*.

*Jericho*; see, *Breath*.

*Jeroboam*; see, to be *Many*.

*Jeroham*; see, to have *Compassion*.

*Jerusalem*; see, to *Inherit*.

*Jeshaiah*; see, to *Help*.

*Jesharelah*; see, *Chief*.

*Jesreel*; see, to *Sow*.

*Jesse*, יְשָׁאָס.

*Jethro*; see, to *Remain*.

*Jezebel*, אִיזְבֵּל. In pause, אִיזְבָּל.

*Joab*, יוֹאָב. From יְ = חָדָה and אָב, God (is) Father.

*Joined together, Connected, to be*, חַבֵּר; *Piel, to Join together, to Couple*. *Hebron*, חַבּוֹן, f.

*Joram*, יוֹרָם. Root, רָם and יְ = חָדָה, God (is) high. Comp. *Joab*.

*Jordan, the*; see, to *Go down*.

*Joseph*; see, to *Collect*.

*Joshbekashah*, יְשֻׁבְקָשָׁה.

Etymology uncertain; קָשָׁה, to be rough, and שָׁבַד, to be caught? whence, שָׁבֵד, m. (S. VI), one taken captive, a Slave; שָׁבִידָה, f. (S. X), a female Slave (Part I, Ex. IX).

*Joshua*; see, to *Help*.

*Josiah*, יוֹאָשֵׁי. From אָשֵׁי,

*to heal, and יְהֹוָה for יְהֹוָה, the Lord healeth.*

*Jotham, יְוָתָם.*

*Joy, 1) שָׁשָׂן, m. (S. III; L. Augm. II, cl. X). From שָׁשַׁ, to rejoice; formed as if from שָׁשַׁנָּה. 2) גִּיל, m. (S. I; L. Pr. cl. I). From גִּיל, to rejoice.*

*Joyful, to be; see, to Rejoice.*

*Judah; see, to Thank.*

*Judge, to, פִּטְפַּח. Subst., a Teacher, טָבֵת, m. (S. VII; L. Pr. cl. II, f. 9); Judgment, טְפַחַת, m. (S. II; L. Augm. II, cl. IV, f. 1). A Manner, the same.*

*Judgment; see, to Judge.*  
*Juice, נַצְחָה, m. (S. VI; L. Pr. cl. I, sp. 3). Arab. root, נַצְחָה, to sprinkle, squirt forth, at the treading of grapes.*

## K

*Keep, Guard, to, מִירָפַּח, from any thing, נֵרֶב: also, to wait upon, or attend to, to observe (laws, commandments), to watch (over any thing, עַל). Subst., a Watch, מִשְׁמָר, m. (S. II; L. Augm. II, cl. IV, f. 1). 2) a Watch, Charge, מִשְׁמָרָה, f. (S. XIII); which also signifies Office, so far as it is something to be attended to.*

*Keep back, to, Check, Restraine, to, נַעֲנָה.*

*Keep, or Hold together, to, כַּבֵּד, Hithpael.*

*Kill, to, 1) קָטַל. 2) מָותָה,*

Hiphil; see, to Die: this is the most in use.

*Kindle, to, נַעֲרָה.*

*King, Kingdom, a; see, to Rule.*

*Kiss, to, נַעֲשֵׂה; any one, לְ.*

*Kneel down, to, (of Camels), נַעֲלֵה, Hiphil. From the kneeling posture in praying and blessing, נַעֲלֵה in Piel means, to Bless. Subst., a Blessing, בְּרַכָּה, f. (S. XI; L. Pr. cl. II, f. 2). The place at which camels halt to drink, also, a Fishpond, בְּרַכָּה, f. (S. X; L. Pr. cl. II, f. 3).*

*Knife, a; see, to Eat.*

*Know, to, יְعַנֵּה. Hence the Infinitive as a Substantive, יְعֻנֵּה, f., Knowledge.*

*Knowledge, 1) יְعֻנֵּה; see, to Know. 2) חַבּוֹנָה; see, to Understand.*

## L

*Labour, פְּעָל (for פְּעָלָה), m. (S. VI; L. Pr. cl. I, sp. 5). Root, פְּעַל, to labour. 2) see, to be Weary.*

*Lack or be missing (at a numbering or review), to; see, to Visit.*

*Lamb, a, בָּבֶשׂ, m. (S. VI; L. Pr. cl. I, sp. 4); כְּבָשָׂה, f. (S. XII). Etymology uncertain. Also, by a transposition of letters, בָּשָׂבֶבֶל.*

*Lamech, לָמֶךְ.*

*Lament, to, דְּפָקֵד; the object lamented is expressed by עַל or לְ.*

*Lamp, a.; see, River.*

*Land, a., 1) אָרֶץ, m. (S. VI; L. Pr. cl. I, sp. 1). With the art., אֲרֹצֶת; therefore אַרְצֶת. Also, the Earth, World. 2) בָּרִיתָה; see, Lord.*

*Large, Spacious, Roomy; see, to be Wide.*

*Laugh to scorn, Have in derision, to, לְעַזֵּב; prop., to imitate or mock any one's speech.*

*Law, a.; see, to Portray.  
2) a Law, esp. the Mosaic Law; see, to Throw.*

*Lay, to; see, to Set.*

*Lay hold of, Seize, to, 1) אָחַז. Hence, אֲחַזָּה, f. (S. X; L. Pr. cl. II, f. 7), a possession.  
2) חָפֵשׁ.*

*Lay in order, to, עַרְצֵה.*

*Lay waste, to, 1) נָשַׂלֵּשׁ, Hiophil; see, to Throw. 2) with fire, תְּמִימָה with פִּי, Verb פִּי (Part I, Ex. LIV). 3) to be laid waste, מְשֻׁבָּשׁ (Verb, final vowel Tseri, S. § 181; L. art. 188, 2; and עַזְבָּה, S. §§ 256—266; L. art. 204).*

*League, to make a; see, to Conspire.*

*Leap, to, 1) see, to Spring.  
2) לָגַב, esp. in Piel.*

*Learn, to, לְמֹד; Piel, to cause to learn, to teach, instruct.*

*Leave, Forsake, to, 1) עַזְבָּה.  
2) שָׁמַד; esp., to forsake God.*

*Leavened bread, יִםְצָה, m. (S. V; L. Pr. cl. II, f. 3). From צְמַח, to be sour.*

*Lebanon; see, Brick.*

*Length, אָרֶךְ, m. (S. VI; L. Pr. cl. I, sp. 5). Root, אָרַךְ, to be long.*

*Levi, לֵוִי, m. (L. art. 170, 14, 1). The patronymic, α Leviite, λευϊ (S. § 316 (c) Note (1); L. Augm. II, cl. VIII), plur., לְוִיִּים. From לִנְחָה, to hang on to, adhere to; Arab., to wind: whence also לְוִוִּחַ, a winding animal, a Serpent, Crocodile.*

*Leviathan; see, Levi.*

*Liberty; see, Freedom.*

*Lice, גַּלְעִים, m. plur.*

*Lick, Lap, to, נְקַלֵּת, of dogs. Allied to נְקַלֵּת, Gr. λείχω, Lat. lingo.*

*Lie, a, 1) בָּזָבֵב, m. (S. IV; L. Pr. cl. II, f. 2). From בָּזֵבֵב, to lie. 2) רְמִיחָה (Part I, Ex. XXI); see, Subtilty. 3) See, Falsehood.*

*Lie buried, to, (of hidden treasures); see, to Hide.*

*Lie down, to, 1) שָׁכַבְתִּי. 2) of animals; see, to Rest.*

*Life; see, Soul.*

*Lift up, to; see, to Raise.*

*Lily, a, שָׁרוֹצָן, f. (S. VII; L. Augm. II, cl. X), and שָׁוֹרְצָנָה, f.; plur. יְמִים..*

*Line, Cord, Snare, a, חַבֵּל, m. (S. VI; L. Pr. cl. I, sp. 3). Plur. construct form חַבְּלִי. Root, חַבֵּל, to turn or twist together, to bind. Hence also, חַבּוֹלָה, f. (L. Augm. II, cl. VI, f. 6), esp. in the plural, Counsels, wise counsels.*

*Linen, גַּבְּגָה, L. Pr. cl. I, sp. 5), βύσσος, Egyptian fine cotton*

and the cloth manufactured from it.

*Lion*, *a*, בְּפִיר, m. (S. I; L. Pr. cl. II, f. 6). 2) esp. a young *Lion*, אָרַי, m. (S. VI; L. Pr. cl. I, sp. 1). אֲרִיהָ, m. Plur. אֲרִיִּים and אֲרִיּוֹת. From אָרַח, Arab., to pluck, gather. Whence also, אָרְזֹן (for אָרֵין), m. (S. III; L. Augm. II, cl. X), an *Ark*; the *Ark of the Covenant*, אָרְזֹן הָבָרִית; because in it the collection of laws was kept.—Also, חָרְזֹן, simply, the *Ark of the Covenant*.

*Lip*, *a*, שֶׁפֶת, f. (S. XI); esp., in the dual, שֶׁקְתִּים; see, S. § 329; L. art. 138, 3.

*Little*, קָטָן, m. (S. III; L. Pr. cl. II, f. 10).

*Live*, *to*, יַחַד; Piel and Hiphil, to suffer to live, keep alive.—Hence, Adj., יַחַד (for יַחַד, contr. יַחַד), (L. Pr. cl. II, f. 2), *Alive*, *Living*. As a subst., יַחַד (S. VIII; L. Pr. cl. I), a *Living thing*. Fem., יַחַד, *Life*: also, a *living creature*, a *beast*, a *wild beast*, חַיָּה. רֵעָה. *Life*, is usually in the plural, חַיִּים. From חַיָּה we have the name of the first woman, *Eve*, חַיָּה.

*Lo! Behold!*, לֹא תִּפְחַד. *Lo! I, Behold, I*, חָנָנִי, חָנָנִי, (S. § 410, Note; L. art. 171, 10).

*Locust*, *a*; see, *to be Many*.

*Look, Behold, to*, בָּבְשַׂת Hiphil.

*Look, to*, (spectare); see, *to Turn*, 1).

*Loose, Loosen, to*; see, *to Open*.

*Lop, to*, סְצַעַף, Piel. 2) to *Prune* (*a vine*), נְפַרֵּת; this word must not be confounded with נְפַרֵּת, to praise.

*Lord, Master, a*, אָדָון, m. (S. III; L. Pr. cl. II, f. 10). When said of God, אָדָונִי (with Qamets in the last syllable). Root, אָדָן, דָּוֹן, to be lord or master. Hence, מִזְבֵּחַ, f. (S. X; L. Augm. II, cl. IV), a place of justice; a Land, gen. Again, Midian, מִזְדָּן, a people of Arabia near mount Sinai.

*Lot*, לֹט, the name of the brother's son of Abraham. After him the Ammonites and Moabites were called Children of Lot. לֹט, prop., hidden, covered, from לֹט, to hide, cover.

*Lot*, *a*, נֹרֶל, m. (L. Augm. I, cl. II, f. 3); Plur. נֹרְלוֹת; Arab., a Stone, Gr. ψῆφος.

*Love, to*, אַהֲבָה. Subst., *Love*, אַהֲבָה, f. (S. X; L. Pr. cl. I, f. 1).

*Low place, a*; see, *to Bring down*.

*Lying in wait, a*; see, *Purpose*.

*Mad, to be*, חַלֵּל; prop., to shine, to be proud. Piel, to make to shine, to Praise. Subst., חַלֵּל m. (S. VII; L.

Pr. cl. II, f. 9), a Foolish person. **פְּחַדְלָה** (L. Augm. II, cl. VI), Praise, a song of praise.

**Mahazioth**, מַחְזִיאוֹת. From **חִזֵּה** (אַחֲרֵי), to see?

Make, Do, Accomplish, to, חִשְׁבָּנָה. Subst., a Work, מַעֲשָׂה, m. (S. IX; L. Augm. II, cl. IV, f. 7).

**Makkedah**, מַקְדָּה, a town in the plains of Judah. Root, **מַקְדַּח**, to mark with spots?

Male; see, to Remember.

**Mallothi**, מַלּוּתִי. Root, **מַלְלָה**, to complete?

**Man**, a, 1) אִישׁ (S. § 396; L. Pr. cl. I, sp. 2 or 3), (for אֶבֶן, or אֶבֶן). Used collectively with animals. Every man, every one, אִישׁ; also, כל-אִישׁ. The fem. of אִישׁ is אִשָּׁה, a Woman, contracted from אִנְשָׁה. With the termination יָן is formed אִישְׁוֹן, m. (S. I; L. Augm. II, cl. X), the apple of the eye. 2) a Man, i. e., male person, רֹכֶב; see, to Remember. 3) אָדָם, m. (L. Pr. cl. II, f. 2), (Root, אָדָם, to be red or of a dark colour), is a collective; therefore also for Mankind. As a plural the poets use children of man (or, men); בְּנֵי-אָדָם. Again, אָדָם, Adam, the name of the first man, always with the article. b) From the signification אָדָם, to be of a dark colour, is derived, אָדָם, f. (S. XI; L. Pr. cl. II, f. 2), Earth, as one of the elements;

e.g., God formed man from the earth; also, cultivated ground, a Field. c) The Earth, the World; see, Land.

**Manasseh**, מַנְסֵה. Root, חִשְׁבָּנָה, to forget. Part. Piel, that causes to forget.

Manner, a; see, to Judge.

**Manoah**; see, Noah.

**Mantle**, a, חִכְרִיהָ, m. (S. I; L. Augm. II, cl. VI, f. 5), from חִיכָּה, Syriac, to wrap round. This garment, stola Medica talaris, was worn by the kings of Persia.

Many or Great, to be, רַבְבָּה. Hence, רַבָּ, m. (S. VIII; L. Pr. cl. II, f. 2); רַבָּה, f., Many, Much, Great; Multitude, רַבָּ, m. (S. I; L. Pr. cl. I, f. 5). How much! מַה-רַבְבָּ. 2) Cognate with רַבְבָּ is רַבְבָּה, to be Multiplied, Increase, Grow; Hiphil, to Multiply, Enlarge, Increase. From this root, אַרְבָּה, m. (S. IX; L. Augm. II, cl. I, f. 4), a Locust. Jeroboam, יְרֻבָּעָם (that increaseth the people).

**Mattaniah**; see, to Give.

**Matithiah**; see, to Give.

Meal, תְּמִילָה, m. (S. VI; L. Pr. cl. I). Arab., Wheat, Corn.

Meat-offering, a; see, a Present.

**Meditation**, 1) חִנּוּג, m. (S. III; L. Pr. cl. II, f. 5), from חִנּוּג, to sigh. 2) חִנּוּן, m. (S. I; L. Augm. II, cl. X); from חִנּוּג, to meditate.

Meet, to, שָׁגַב; to attack any one, רָגַב.

*Melchizedek*; see, to Rule.  
*Memorial*, a; see, to Remember.

*Merchant*, a, סִחר, m. (S. VII; L. Pr. cl. II, f. 9); part. of סִחר, to go about.

*Merciful*; see, to have Compassion. 2) *Merciful*, gracious; see, to Favour.

*Mercy*, Kindness, קַסְדָּר, m. (S. VI; L. Pr. cl. I, sp. 1). From קַסְדֵּר, to be kind. To shew mercy or kindness to any one, עַשְׂתָּה קַסְדָּר עַם. Hence, קַסְדָּה, f. (S. X; L. Pr. cl. II, f. 6), the Stork.

*Messenger*, a, מֶלֶךְ, m. (S. II; L. Augm. II, cl. IV, f. 5); as a messenger of God, an Angel. Root, לְאַךְ, to send; whence again, a Work, מְלָאָה, f. (S. XI). The construct form, מְלָאָתָה.

*Messiah*, the; see, to Anoint.

*Mid-day*, Noon, צְהִרָּיִם, Dual of צְהָרָה, m. (S. VI; L. Pr. cl. I, sp. 5), Light; prop., a double light.

*Midian*; see, Lord.

*Mighty*, מַצְנָעַ, m. (S. III; L. Pr. cl. II, f. 7), from מִצְנָעַ, to be strong, (to have bones). Whence also, a Bone, עצָם, f. (S. VI; L. Pr. cl. I, sp. 1); plur. עצָמוֹת, constr. form, עֲצָמוֹת.

*Milcah*, מִלְכָה, f. Root, מְלָךְ, to rule?

*Milk*; see, Fat.

*Minister* to, to; see, to Serve.

*Misery*; see, to Act wickedly.  
*Miss a mark*, to; see, to Sin.

*Missing*, to be; see, to Visit.  
*Moab*, מוֹאָב; as a people, masc., as a country, fem. For the Etymology, see Gen. xix. 30—38.

*Money*; see, Silver.

*Month*, a, שְׁנָתָן, m. (S. VI; L. Pr. cl. I, sp. 5). From שְׁנָדֵר, Piel, to renew; therefore prop., a new moon.

*Moon*, the, חֶנְנָה, m. (S. V; L. Pr. cl. II, f. 5).

*Moriah*, מוֹרִיאָה, f., the hill on which Abraham was about to offer up his son Isaac; it is uncertain whether this be the hill at Jerusalem, opposite mount Zion, on which Solomon's temple was built.

*Morning*, the; see, Ox.

*Morning Star*, the, בָּגְדָּחָן, prop., son of the dawn.

*Morrow*, the, מִרְחָבָה, m. (S. IV; L. Pr. cl. II, f. 2).

*Most High*, the; see, to Go up.

*Mother*, a, אֶם, f. (S. VIII; L. Pr. cl. I). אֶפְתָּחָה, f. (S. X), a Cubit, collectively with numerals.

*Mount*, to; see, to Go up.

*Mountain*, a, חַרְבָּה, m. (L. Pr. cl. II, f. 1); also, mountains, a chain of mountains, esp. in the plural. Respecting the article with this word, see S. § 152, 4; L. art. 180, 12. Plural, בְּרִים. With ה locale, חַרְבָּה for חַרְבָּה;

(see Part II, Ex. X, 10). Root, uncertain. The N. pr. *Haran*, חָרָן, seems to be allied to חָרַר.

*Mourn, to*, קָרַר; prop., *to be black or dirty*; then, *to put on mourning clothes, as a token of grief*.

*Mouth, a*, בֵּם, m. (S. § 396; L. Pr. cl. I, sp. 4), for פְּאַחַת. Root, קָרַחַת, Arab., *to cleave*. Construct form, בִּיְמָה; with suff. fixes, בִּיְמָקָם, etc.; L. art. 151, 2. בִּמְהָ signifies also, *the Edge (of a sword)*. 2) *a Mouth, Open-ing*; see, *to Open*.

*Much*; see, *to be Many*.  
*Mule, a*; see, *to Separate*.  
*Multitude*; see, *to be Many*.  
*Murmuring, a*; see, *to pass the Night*.

## N

*Naboth*, נָבֹת, m.  
*Nahor*; see, *River*.  
*Nail, Stake, a*, נֶגֶד, f. (S. V; L. Pr. cl. II, f. 3). Plur., נֶגֶדים.  
*Naked*, עָרִים, m. (S. VIII; L. Pr. cl. II, f. 7). Root, עָרַם, *to make bare*.

*Name, a*, שְׁם, m. (S. VII; L. Pr. cl. II, f. 3 or 4); plur., שְׁמוֹת. Root, שָׁם, Arab., *to de-signate*. Hence the compound proper name, *Samuel*, שְׁמוּאֵל, (Gr. Σαμουήλ). Acc. to 1 Sam. i. 20, this name is for שְׁמוּעָאֵל, *whom God heareth*, (שָׁמַע and אֵל), with the loss of the ע.

*Narrow, to be*, צָרַר (cognate

with צָרַר), *to bind fast, to trouble*. Hence, צָרָה, m. (S. I; L. Pr. cl. II, f. 2), *a Troubler, Enemy, Adversary. Trouble, Oppression*, f. (S. X). On account of its strong, compressed muscles, *the neck* is called צָרָה, m. (S. II); plural construct form, צָרָה. —From צָרָה (צָרָה) seems to be derived also, *Izri*, יִצְרֵי. —Again, מִצְרַיִם, *Egypt*, i. e., a narrow country. An Egyptian, מִצְרִי.

*Nation, a*; see, *People*.

*Near, Nigh*; see, *to Draw near*.

*Neck, the*, מִפְרָחַת, f. (S. XIII; L. Augm. II, cl. IV, f. 5 or 6). Root, פְרַחַת, *to break off*. 2) see, *to be Narrow*.

*Nest, a*, קְבֻן, m. (S. VIII; L. Pr. cl. I, sp. 3). Root, קְבֻן (Arab.), *to form*.

*Nethaniah*; see, *to Give*.

*Night*, לְיִלְלָה, m. with a tone-less לְ.

*Night, to pass the*, לִיּוֹן (לִיּוֹן). From the cognate root, לִיּוֹן, Niphal, *to murmur*, we have תְּלִגְגָה, f. (S. X; L. Augm. II, cl. VI, f. 6), *a murmuring*.

*Noah*, נֹהָ (Gr. Νῶε). Root, נִיחָה, *to rest*; therefore prop., Noah = rest. Thus also, *Manoah*, מָנוֹחָ, *a place of rest*.

*Noon*; see, *Mid-day*.

*North, the*, צָפָן, m. (S. III; L. Pr. cl. II, f. 10); from צָפָן, *to hide, conceal*.

*Nose, a*, נְזֶן, m. (S. VIII; L. Pr. cl. I, sp. 1); esp. in the

dual (the two nostrils). Contracted from **אָנַפְתָּ**. Root, **אָנַפְתָּ**, to blow. Since the nose was regarded by the ancients as the seat of anger, hence, 2) **פַּתְּ**, *Anger, Wrath.*

*Not*, **לֹא**, an unconditional negative. 2) **אֵלֶּא**, conditional negative, *ne, μή.* Root, **לֹאָה**, to be weak. 3) *Not?* *nonne,* **חֲלֹא**, with **כִּי** interrogative. 4) *Not to be, There is not,* **אֵין**; *thou art not,* **אִיךְ אֵין**. **אֵין** is the construct form of **אֵין**, m. (S. VI; L. Pr. cl. I, sp. 1). Root, **אֵין**, to be nothing; whence also, **אֵינוֹ**, m. (S. VI; L. Pr. cl. I, sp. 1), (construct form, **אֵינוֹ**), *Wick-edness, Iniquity, prop., Vanity.*

*Now; see, Until.*

*Number, to,* 1) *numerare,* **סִפְרָ**; Piel, *to Relate, Tell.* Subst., **סִפְרָ**, m. (S. VI; L. Pr. cl. I, sp. 3), *a Book, Writing.* **מִסְפָּר**, m. (S. II; L. Augm. II, cl. IV, f. 1), *a Number.* 2)

= *to muster,* **קָרְבָּ**; *see, to Visit.*

*Nun, כִּינָ*, prop., *a descendant, (soboles); from כִּינָ, to sprout forth.*

## O

*Oath, Curse, an, אָלָה*, f. (S. X; L. Pr. cl. I). From **אָלַת**, *to swear.*

*Observe, to;* *see, to Keep.*

*Odour;* *see, Breath.*

*Officer, an;* *see, to Visit.*

*Oil, שֶׁמֶן*, m. (S. VI; L. Pr. cl. I, sp. 1). Root, **שָׁמַךְ**, *to be fat.*

## OLD

*Old age, to be Old;* *see, Beard.*

*On account of,* 1) **עַל**. 2) **בְּעַזְיָיר**. 3) **לְמַעַן**.

*One, אֶחָד;* *construct form, אֶחָד, m., and אֶחָת, f. One single, the same.*

*One—another;* *see, This.*

*Open, to,* **פִּתְחָ**; Niphal, *to open itself;* Piel, *to Loose, Loosen.* Subst., **פִּתְחָ**, m. (S. VI; L. Pr. cl. I, sp. 4), *a Door;* in the plural, *a mouth, opening, gates.* 2) **פְּצַעַר**; *esp., to open the mouth.*

*Oppression, Violence, Injury,* **עֲשָׂה**, m. (S. VI; L. Pr. cl. I, sp. 5); from **שָׂקַע**, *to oppress.*

*Oppressor, an,* **נָגֵשׁ**; part. Kal of **שָׂקַע**, *to oppress.*

*Or,* **אוֹ**, aut, from **חַנְחָה** (חַנְחָה), *to be.*

*Ornament,* **עָדִי**, m. (S. VI; L. Pr. cl. I, sp. 1); in pause, **עָדִי.** Root, **עָדַה**, *to adorn one's self.*

*Out of, Out from,* **מִן**, denoting motion *from* and *out of* any thing. All the suffixes, except the grave, with **מִן** take **בְּ** epenthetic. See the table of **מִן** with suffixes, S. § 408.—This **מִן**, from a root **מַנְּ**, *to part, separate,* is used by the Hebrews to form the comparative, and expresses the comparative ‘than;’ e. g., *sweeter than honey,* **מִתְּבָשֵׁלָה**, i. e., *sweet before honey.* 2) **מִקְרָב**; *see, to Draw near.*

*Overflowing, an,* **שְׁטַפֵּה**, m.

(S. VI; L. Pr. cl. I); also חַפְשׁ. Root, חַפֵּשׁ, *to flow in great measure.*

*Owl, an,* חַנְצָוָה, m. (L. Augm. II, cl. II, f. 5). From חַנְצָה, *evening.* Acc. to the Vulg. and LXX., חַנְצָה יְמִינָה is the Ibis.

*Ox, an,* 1) שֹׂר, m. (S. I; L. Pr. cl. I, sp. 1), ταῦρος, *Neat-cattle, gen.* Collectively with numbers. 2) בְּקָר; collectively; m. (S. IV; L. Pr. cl. II, f. 2). Root, בְּקָר, Piel, *to observe attentively, have the care of;* therefore, *an object of care, cattle.* From the same root is probably derived בְּקָר, m. (S. VI; L. Pr. cl. I, sp. 5), *the Morning.* Comp. בְּקָר, *to rise early;* also בְּקָרָה, Hiphil. 3) אֲלָמָן, m. (S. I; L. Augm. I, cl. I, sp. 2). Root, Arab., קָلָא, *to be closely bound.*

## P

*Palace, a;* see, *to be Finished, 4).*

*Paradise,* פֶּרֶדְזָה, m. παράδεισος, a park, pleasure-garden, of the Persian kings. This word is originally Indian, and is not found in Hebrew till after the time of Solomon. The Paradise in which Adam was placed is called גַן יְהָוָה, *the garden of the Lord.* Gen. ii. 8; Is. li. 3.

*Part, Portion, a;* see, *to make Smooth.*

*Part, to,* 1) חַלֵּךְ, Piel; see,

*to make Smooth.* 2) of water, חַלֵּב, Piel. Hence, חַלְבָּג, m. (S. VI; L. Pr. cl. I, sp. 1), *a River.*

*Pass, to,* (of time), חַגָּב; prop., *to go round in a circle:* to be gone about, to return, Hiphil.

*Passover, the feast and the sacrifice of the,* פֶּסְחָה, m. (S. VI; L. Pr. cl. I). This feast began on the fourteenth day of the month Nisan (our April), and lasted seven days. During the whole of this time unleavened bread was eaten, in remembrance of their departure and deliverance from the oppression of Egypt. Root, פֶּסְחָה, Arab., *to pass over, spare;* hence the etymological signification, *The festival of the first-born being spared in Egypt.*

*Pass over, Pass by, to,* עַבְּרָה. Hence, *a Hebrew,* עַבְּרִי, m. (S. § 316 (c), Note (1); L. Augm. II, cl. VIII), (Gr. Ἐβραῖος); עַבְּרִית, *an Hebrew woman.* On the other side, מִעַבְּרָה; to this side, מִעַבְּרָה. Of the mind, strong, vehement anger, עַבְּרָה, f. (S. XII; L. Pr. cl. I, sp. 3).

*Pasture, Feed, to,* רַעַת. Hence Particip., רַעֲתָה, m. (S. IX; L. Pr. cl. II, f. 9), *a Herdsman, Shepherd.*

*Path, a,* נַחַת (scil., נַחַת, a way), (L. Pr. cl. II, f. 5); from נַחַת, Arab., *to be high.* 2) נַחַת, c. (S. VI; L. Pr. cl. I,

sp. 5); f. plur., אַרְחָות, from אָרַח, to go, wander. Hence, *a wandering company, a caravan*, אַרְחָה, f. (S. XII). From the Arab., אָרַח, expressing also the idea of, *to appoint, to fix*: hence, *a portion, a share*, f.

*Pay, Perform (vows), to, פָּלֶם*, Piel; prop., *to be uninjured*; Piel, *to recompense, repay*; Hiphil, *to make peace, with any one, תִּשְׁאַל*. *Peace, שָׁלֹום*, m. (S. III; L. Pr. cl. II, f. 10). *Jerusalem*; see, *to Inherit*. *Solomon, שְׁלֹמֹה*; prop., *the Peaceable*.

*Peace*; see, *to Pay*.

*Pelican, the*; see, *to Throw*.

*People, a, 1) סֻקָּה*, m. (S. VIII; L. Pr. cl. II, f. 3 or 4). With the article, סְעַם, for חָעֵם, (S. § 142 (a), Note; L. art. 180, 12). Root, עַם, *to be common, to have a common bond of union*. Hence also the preposition סְעַם, *with*. The following proper names are compounded with עַם; *Amminadab, עַמִּינָדָב*. *An Ammonite, עַמּוֹנִי*, m. 2) *A People* (esp. not Israelitish), *a nation, גּוֹי*, for גּוֹיִים (S. I and VI; L. Pr. cl. I, sp. 1); plur., גּוֹיִים, *the Nations, Heathen*.

*Perfect, to be, חֶטֶם*. Hence, חֶטֶם, m. (S. VIII; L. Pr. cl. II, f. 3 or 4), *Perfect*.

*Perish, Pass away, to, 1) אָבֹد* (See Part I, Ex. LI); Hiphil, *to Destroy*; Niphal,

*to be Destroyed. 2) to Perish* (Part I, Ex. XXVII), בָּשַׁע; see, *to Die*.

*Perpetual, חַטִּיר*, m. (S. III; L. Augm. II, cl. VI); from מָדֵר, מִידֵר, *to Extend, of time and space*. Perhaps allied to מוֹשֵׁךְ, *to move on, continue*. מָדֵךְ, m. (S. VIII; L. Pr. cl. I, sp. 2, or 3, or 4), *a Garment*; esp., *a white one*.

*Perverse, Froward, בָּלָתוֹ*, part. Niphal of לָזַח, *to bend, turn. 2) שְׁבָעַ*, m. (S. VIII; L. Augm. II, cl. I, f. 1). Root, שְׁבָעַ, *to twist, pervert*.

*Pervert, to, סְבִּיל*, only in Piel. 2) *to Pervert (judgment)*; see, *to Turn, 2*.

*Pestilence, a*; see, *to Speak*.

*Pharaoh, פְּרָעָה*, for פְּרָעָו, a title of the kings of Egypt. Acc. to Josephus (Archæol. 8, 6, 2), it signifies, *king*. Also in Hebr., פָּרָעָה, *to lead, be over*.

*Phichol, פְּיכָלֵל*, m. Perhaps from כְּלָה, *civil*, and פָּה, *place*.

*Philistine, a*; *Philistine*.

*Piece of silver; see, Silver.*

*Pierce through, Perforate, to, 1) חַלֵּל*, *to be pierced through*, Pual. Hence, *a Flute, Pipe, חַלִּיל*, m. (S. III; L. Pr. cl. II, f. 5); because it is perforated. *Profane, חַלְלָה*, m. (S. IV). *Chill, חַלֵּל*, in Hiphil, *to Begin. 2) נַבְבַּת*. Also, *to cut asunder, to distinguish*; hence, *to Call (by name)*. Again, *to Curse. A Woman,*

*Female, נָקָה, f. (S. XI; L. Pr. cl. II, f. 3), as a distinction of sex, Gr. θῆλυς.*

*Pillar, a ; see, to Stand.*

*Pine away, to, נִפְאַת, Niphal.*

*Pipe, Flute, a ; see, to Pierce through.*

*Pison, the, פִּישׁוֹן, one of the four rivers of Paradise ; prob. a river of Africa : acc. to Josephus (Archæol. I, 2), the Ganges ; acc. to others, the Phasis.*

*Pit, a ; see, Well.*

*Pitch, בְּפַר, m. (S. VI; L. Pr. cl. I, sp. 5). Hence a denominative verb, בְּפַר, to Pitch ; with any thing, בְּ.*

*Pitch a camp, Encamp, to, חַנֵּה. Hence, מִחְנָה, m. also fem., (S. IX; L. Augm. II, cl. IV), a Camp.*

*Place, a ; see, to Rise.*

*Place, to, יַשַּׂפֵּח ; upon any thing, בְּ ; to set up, erect upon any thing, לְשִׁיחַ. Hence שִׁיחַ, m. (S. I; L. Pr. cl. I), Dress, Attire.*

*Plain, a ; see, to Bring, 6).*

*Plane-tree, the, עַרְמוֹן, m.*

*Plant, to, 1) לָשַׂת ; hence, שַׂתִּיל, m. (S. I; L. Pr. cl. II, f. 5), a Setling, young plant. 2) נִטְעַ. Hence, a Plantation, עַטְמָה, m. (L. Augm. II, cl. IV, f. 5).*

*Plead, to, רִיב ; against any one, בְּ. Hence, a Cause (that is pleaded), Strife, Contention, רִיב, m. (S. I; L. Pr. cl. I); plur., יְמִין, and תְּזִין.*

*Pleasant or agreeable, to be, בְּגָם.*

*Pleasure or Delight in, to have or take, to be Pleased, to Delight in, to be Willing, וְפִתָּחַ (Tseri final vowel, S. § 181; L. art. 188, 2). Pleasure, Will, וְפִתָּחַ, m. (S. VI; L. Pr. cl. I, sp. 3).*

*Pleasure, Delight, Favour, רְצָוָן, m. (S. III; L. Augm. II, cl. X); from רְצִחָה, to be pleased.*

*Ploughman, a, אַבְּרָר, m. (S. I; L. Augm. I. cl. I, f. 4); from אַבְּרָר, to plough.*

*Poor man, a ; see, Affliction.*

*Poor, Needy, אַבְּיָוֹן, m. (S. I; L. Augm. II, cl. X). From אַבְּיָה, to wish, need. 2) a Poor Man ; see, Affliction.*

*Porch a ; see, Dumb.*

*Porter, a ; see, Gate.*

*Portion, a ; see, Path.*

*Possession, a, 1) אֲחִינָה ; see, to Lay hold of. 2) אֶרְרוֹשָׁה ; see, to Inherit.*

*Posterity, 1) מֻלְדָּת ; see, to Bear (children). 2) זָרָע ; see, to Sow.*

*Pot, a ; see, to Depart.*

*Potter, a ; see, to Form.*

*Pound, to, שְׁחַח.*

*Pour out, to, 1) שְׁפַךְ . 2) נִצְחָה (נִצְחָה ; see Part I, Ex. LIV).*

*Portray, to, תְּכִלָּת ; prop., to engrave, cut in, e. g., laws on a table. Hence, תְּלִין, m. (S. VIII; L. Pr. cl. I, sp. 5). תְּכִלָּת, f. (S. X), a Law.*

*Power*, **עַזָּה**, m. (S. VIII; L. Pr. cl. I, sp. 5); with suff., **עַזְּזִי**; from **עַזֵּן**, *to be strong*.

*Praise, to*, 1) *to praise from thankfulness*; see, *to Thank*. 2) = *to celebrate*; see, *to be Mad*. 3) = *to sing praises*, **זָמַר**, only in Piel. Hence, **מִזְמֹרֶר**, m. (S. I; L. Augm. II, cl. IV, f. 4), *a song of praise, a Psalm*. 4) = *to honour*; see, *to be Honourable*. 5) **שָׁבֵח**, any one, **נָבָךְ**; only in Piel and Hithpael (the latter, Part I, Ex. XXIII). *Praised be!*, **בָּרוּךְ**; see, *to Kneel down*.

*Pray, to*, **קָלַל**, Hithpael. Hence subst., *a prayer*, **חֲפַלָּה**, f. (S. X; L. Augm. II, cl. VI). 2) *to worship* (Part II, Ex. XXVIII), **שְׁחַח**, Hithpael. N.B. *I pray*, **נְאָזֶן**, after an imperative or future; e.g., *Stand up I pray*, **קְםִינָאָזֶן**: it answers to the Latin, *quæso*, and the Greek optative.

*Present, Gift, a*, **מִנְחָה**, f. L. Pr. cl. I, f. 4). Root, **מִנְחָה**, *to present*. 2) *a meat offering; the same*.

*Press together, to*, **צַדֵּזֶת**, esp. the lips: also, *to Wink with the eyes*. Pual, *to be Formed*, prop., a metaphor taken from a potter, who when about to form a vessel, with his fingers pressed together tears away a piece from the clay.

*Préy, Booty*; see, *Spoil*.

*Priest, a*, **כֹּהֵן** (**לְהֵן**), m. (S. VII; L. Pr. cl. II, f. 9).

*Prince, Princess*; see, *Chief*. *Prison, a*, **בֵּית־כְּלָאִים**, plur. **בֵּית־כְּלָאִים**. From **בֵּית** and **כְּלָא**.

*Prisoner, Captive, a*; see, *a Band*.

*Profane*; see, *to Pierce through*.

*Property, Substance, Possession*, **רְכֻבָּשׁ**, m. (S. I; L. Pr. cl. II, f. 8). Root, **רְכַשׁ**, *to get, gain, acquire*.

*Prophesy, Foretell, to*, **נְבָאָה**, Niphal; construed with the accusative or with **לְ**: prop., *to speak softly*. Hence, **נְבִיאָה**, m. (S. III; L. Pr. cl. II, f. 5), *a Prophet*.

*Proud, to be*, **פָּוֹתָה**.

*Proverb, a*, **מְשֹׁלֵל**, m. (S. IV; L. Pr. cl. II, f. 2). Root, **מְשֹׁלֵל**, *to make like, to liken*; therefore prop., *a likeness, similitude*. This verb must not be confounded with **מְשִׁיל**, *to rule*.

*Prudence*; see, *to Understand*.

*Prune, to*; see, *to Lop*.

*Psalm, a*; see, *Praise*.

*Purify, to*; see, *Cleanse*.

*Purpose, Intention, a* *Lying in wait*, **צִדְצָה**, f. (S. X; L. Pr. cl. II, f. 5); from the root, **צִדְצָה**, *to lay snares*.

*Purse, a*, **כִּיסָּה**, m. (S. I; L. Pr. cl. I); cognate with **כּוֹסָה**, *a bowl*.

*Pursue, Persecute, to*, **צַדֵּקָה**; after any one, **אַחֲרָה**.

*Put or Reach forth the hand, to*; see, *to Send*.

## Q

*Queen, a ; see, to Rule.*

*Quench, to, נַעֲמָה; to be extinguished, Pual.*

*Quiver, a, אֶשְׁפֵחַ, f. (S. XII; L. Pr. cl. I, sp. 1).*

## R

*Rahab, רָהָב. Prop., the Insolent, Proud, from רָהָב, to act insolently.*

*Rain, נִשְׁמָדָה, m. (S. VI; L. Pr. cl. I, sp. 4). Arab., נִשְׁמָדָה, to fall heavily upon.*

*Raise, Lift up, Bear, Take (a name in vain), to, נִשְׁלַחַ; upon, עַל. Hiphil, to cause to bear.*

*Ram, a, אִיל, m. (S. VI; L. Pr. cl. I, sp. 1). Root, אִיל, to be strong. From the same root, אַל, m. (S. II; L. Augm. I, cl. I, f. 4), a Stag.*

*Ramah, רָמָה; the name of several towns in Palestine. Root, רִים, to be high; therefore, רָמָה, a high place.*

*Ransomed, the, פָּדָויִם, part. pass. of פָּדַח = אַל, to Redeem.*

*Razor, a, תְּעֻרָה, m. (S. VI; L. Augm. II, cl. VI, f. 10).*

*Reach or Put forth the hand, to ; see, to Send.*

*Reap, to, חָצַר; prop., to cut off or away, esp., corn. Hence, to mow or reap. Hence, part., רָאֵר, m. (S. VIII; L. Pr. cl. II, f. 9), a reaper. Harvest, חֶצְרָה, m. (S. III; L. Pr. cl. II,*

f. 5.—*Short, קָצֶר, m. (S. V; L. Pr. cl. II, f. 3).*

*Rebecca, רֵבֶכָּה, f.*

*Rebuke, Reproof, a, גִּזְעָרָה, f. (S. XI; L. Pr. cl. II, f. 2).*

*Root, בָּעֵר, increpare.*

*Recognise, Know again, to, בָּקַר, Hiphil. In Piel it signifies, to make strange. Hence, בָּקָר, m. (S. II; L. Augm. I, cl. II, f. 1), a Stranger, and, a Strange land.*

*Recompense, to, גִּמְלָל, construed with עַל. Hence, Recompense, גִּמְלָל, m. (S. I; L. Pr. cl. II, f. 8).*

*Redeem, to, גָּאַל.*

*Refuge, a, 1) מִשְׁבֵּט; see, to be High. 2) מִחְסָה, m. (S. IX; L. Augm. II, cl. IV), (Part I, Exx. XII and XXXII). Root, חָסַח, to flee for safety.*

*Reins, the ; see, to be Finished.*

*Rejoice, to, 1) שָׂמֵחַ; at or over any thing, עַל. Active, to make glad, Piel. Hence, Gladness, שָׂמֵחָה, f. (S. XII; L. Pr. cl. I, f. 4). 2) to Rejoice, צָלַח; at or over any thing, עַל. 3) to Rejoice, be Joyful, בִּילָּה (בִּילָּה).*

*Relate, Tell, to, 1) see, to Number. 2) see, to Shew.*

*Remain, to, 1) יִתְּהַרֵּךְ, Niphal. Hence, The Rest, Remainder, יִתְּהַרֵּךְ, m. (S. VI; L. Pr. cl. I, f. 4); also, excellence, dignity. Hence, יִתְּהַרְּוֹ, Jethro, the father-in-law of Moses, prop.,*

*his excellence; חותיר, Hothir.*  
**2) שָׁאַר**, Niphal. 3) **שְׁבֵן**.

*Remember, Think upon, to, זִכְרָה;* with an accusative (**אֶת**) of the person thought upon. Subst., זִכְרָה, m. (S. VI; L. Pr. cl. I, f. 4), *a Memorial.* 2) from זִכְרָה, seems to be formed a noun denominative, זִכְרָה, m. (S. IV; L. Pr. cl. II, f. 2), that which is prized, that which excels, *the Male* (*mas, ἄρρεν*), as a distinction of sex. *Male,* זִכְרָה, m. (S. III; L. Pr. cl. II, f. 7). The proper name, *Zac-cur,* זָכָר.

*Remove from a place, to; see, to Draw out.*

*Rend (a garment), to, עֲרֹב.*

*Reply, to; see, to Answer.*

*Reproach; see, to Winter.*

*Reproof, a; see, Rebuke.*

*Reprove, to, עֲנֹת, Hiphil.*  
 Kal obsolete; prop., *to prove.*

*Rest, to, שָׁבַת, to cease.*  
 Hence, *the Sabbath, שְׁבָתָה*, f. (S. II), contracted from שְׁבָרָתָה, construct form שְׁבָתָה, (Gr. σάββατον). *Rest, שְׁבָחוֹן*, m. (L. Augm. II, cl. X). 2) *to rest, lie down, of animals, to rest with their fore-legs stretched out, צְבָר.* 3) *to rest or cease from any thing, טְהֻרָה.* 4) *the Rest, Remainder; see, to Remain.*

*Return, to, שׁוֹבֵת; to anything, בָּלָם. Hiphil, to Bring back.*  
*Shubael, שְׁבוֹאֵל, prop., God returneth.*

*Reveal, to, גְּלֹת.*

*Revenue; see, to Come.*

*Rib, a, אֶלְעָגָל, f.; construct forms אֶלְעָגָל and אֶלְעָגָל. Plur., אֶלְעָגָות, construct form אֶלְעָגָות.*

*Rich, Splendid, Magnificent; see, to be Honourable.*

*Riches, Wealth, 1) עַשְׂרָה, f. (S. VI; L. Pr. cl. I, sp. 5). 2) לְכַחַת; see, Property.*

*Riddle, a, עַקְבָּה, f. (S. X). From עַקְבָּה, Arab., *to bend or turn away.**

*Right hand, the, יָמִין, m. (S. III; L. Pr. cl. II, f. 5). prop., *the right side: and the same word for, on the right hand.* 2) *the South; for in pointing out the quarters of the heavens, the Hebrews stood with their faces towards the east (מִזְרָח), and then the South was to their right side, (יָמִין), the North to their left, and the west behind them.**

*Righteous, to be, צָדִיק.*  
 Hence, adj. and subst., *Righteous* and *a Righteous person,* צָדִיק, m. (S. VI; L. Pr. cl. I, sp. 4). צָדִיק, m. (S. I; L. Augm. I, cl. I, f. 3). *Righteousness,* צָדִיקַת, m., and *מִצְדָּקָה*, f. (S. XI; L. Pr. cl. II, f. 2). The proper name, *Zadok, צָדָוק*, prop., *the Righteous.* 2) *Righteous; see, to Bless, 2).*

*Ring, a, טְבִיעָת, f., plur. טְבִיעָות; esp., a ring with a signet, a signet.*

*Rise, Stand up, to, קָם.*  
 Part., מִקָּם, m. (S. I; L. Pr. cl. II, f. 2), *an adversary. In*

the Hiphil, *to cause to stand, to establish*; e. g., a covenant. *Height*, קָרְבָּה, f. (S. X; L. Pr. cl. I, sp. 1). *An elevated place*, and gen., *a place*, מִקְוָם, m. (S. III; L. Augm. II, cl. IV); *at the place where*, בְּמִקְוָם אֲשֶׁר. 3) *to Rise (in the morning)*, שָׁבֵב, in Hiphil. A derivative from שָׁבַע, *a shoulder, to employ the shoulders, put one's self in action.* 4) *to Rise, (of the sun)*, שָׁבָת; prop., *to shine, begin to shine*.

*River, Stream, a,* נָהָר, m. (S. VI; L. Pr. cl. II, f. 2). *From, נָהָר, to flow.* Cognate with נָהָר is נָיר, *to shine*: hence, נֵר, m. (S. I; L. Pr. cl. II, f. 9), *a Lamp.* Hence perhaps the name Nahor. נָהָר. 2) see, *Valley.* 3) see, *to Part.* 4) see, *to Go up.*

*Roar, to, (of a lion), נָהָם; after any thing, נָהָר. 2) see, to Drive away.*

*Roaring, a, נָאָה, f. (S. XI; L. Pr. cl. II, f. 2), of lions; of persons, a Groaning. Root, נָהָר, to roar.*

*Rock, a, 1) i. e. a rock, stone, סֶלּֽעַ, m. (S. VI; L. Pr. cl. I, sp. 1). 2) figuratively, i. e., a Defence, Protection, צִיר, m. (S. I; L. Pr. cl. I, sp. 5).*

*Rod, a, חֹטֶר, m. (S. VI; L. Pr. cl. I, sp. 5), (Part I, Ex. LVIII).*

*Rod, Staff, Sceptre, a, שָׁבֵט, f.*

m. (S. VI; L. Pr. cl. I, sp. 4; see, L. art. 150, 2); also, *a Tribe.*

*Roll, to, גָּלַל; to any thing, אַל.*

*Romamthi-eser, רָמָתִי עֹזֶר; from עֹזֶר, to be high, and עֹזֶר, help.*

*Roof, a, גָּגָה, m. (S. III; L. Pr. cl. II, f. 2); esp., *a flat roof, such as is usual in the East.**

*Root, a, שָׁרֶשׁ, m. (S. VI; L. Pr. cl. I, sp. 5); plur., שָׁרֶשִׁים (shōrashim).*

*Rooted out, to be, נָתַת, Ni-phal, originally used only of plants.*

*Row, Order, Series, a, טָוֵר, m. (S. I; L. Pr. cl. I, sp. 5).*

*Rule, to, 1) מִלְּקָה, prop., to be strong; over any one, עַל. Hence, a King, מֶלֶךְ, m. (S. VI; L. Pr. cl. I, sp. 1). A Queen, מֶלֶכֶת, f. (S. XII). A Dominion, Kingdom, מְלָכִית, f. Respecting the termination יִת, see, S. § 319 (b) Note 2; and L. art. 137, 2, 2. Hence, Melchizedek, מֶלֶכְּצֶדֶק, prop., my king of righteousness. 2) to rule with power, be tyrant, בָּשָׁלַח. 3) to rule despotically, בָּשָׁרֶת; over any one, בָּהָר.*

*Ruler, a, שָׁלִיט, m. (S. I; L. Augm. I, cl. I, f. 3). From שָׁלַט, to Rule.*

*Ruth, רָוֵת, f.*

## S

*Sabbath, the; see, to Rest.*

*Sacrifice, a; to bring or offer as a Sacrifice or burnt offering; see, to Go up.*

*Saddle, to, שָׁבֵת, prop., to bind.*

*Safely, Securely; see, to Trust.*

*Salvation; see, to Help.*

*Sand (of the sea); see, Strength.*

*Sarai and Sarah; see, Chief.*

*Satan, שָׁטָן, m., usually with the article; the adversary, from טָן, to be an enemy to.*

*Satisfy, to, שְׁבַע, Hiphil. In Kal, to be satisfied. Subst., the Full, שְׁבָע, m. (S. VI; L. Pr. cl. I, sp. 5).*

*Save, to; see, to Help.*

*Say, to, אָמַר; to say to any one, לְ and אֶל. Hence subst., Speech, אָמָר, m. (S. VI; L. Pr. cl. I, sp. 5); אָמָרָה, f. (S. XII; L. Pr. cl. I, sp. 4). An Amorite, אָמָרִי, m., a dweller on the heights, from the probable primitive signification of אָמָר, to project.*

*Scarlet garment, a, שְׂבִיבָה, m. (S. I).*

*Scatter abroad, to, יָפַרְתּוּ; in Piel frequently of the dispersion of a people (Part II, Ex. XXI). 2) to Scatter, נָפַרְתּוּ. 3) to be Scattered; see, to Spread out.*

*Sea, the, מִזְרָח, m. (S. VIII; L. Pr. cl. II, f. 1 or 2); frequent in the plural, even of one sea.*

*Seal, to, חִתּוּם.*

*Season, a; see, to make an Appointment.*

*Seat, a; see, to Cover.*

*Second; see, a Year.*

*See, Look, to, רָאַת, Part. רָאֵה, a Seer. Niphal, to shew itself, to appear. A Vision, Sight, Appearance, מִרְאָה, m. (S. IX; L. Augm. II, cl. IV, f. 7).*

*Seed, Posterity; see, to Sow.*

*Seed-time; see, to Sow.*

*Seek, to, 1) שְׁחַק, Kal, and esp. Piel; e. g., in a book, מְשֻׁחָה. 2) מְעַלְּסָף, esp., to seek carefully.*

*Segub; see, to be High.*

*Sell, to, 1) מְכַר. 2) of Corn; see, to Break.*

*Send, to, שְׁלַחְתּוּ; to any one, אֶל. To Reach or Put forth the hand, יָלַחֲתּוּ; after or to any thing, לְ, קְ, אֶלְ. From this verb is derived, שְׁלֹשָׁה, m. (S. II; L. Augm. II, cl. X), a Table.*

*Separate, to, actively, שְׁרַדְתּוּ, Hiphil; to Separate itself, as a neuter verb, Hithpael. A Mule, שְׁרָדָה, m. (S. VI; L. Pr. cl. I, sp. 4).*

*Serpent, a, שְׁנָה, m. (S. IV; L. Pr. cl. II, f. 2). Hence a denominative verb, נְחַשֵּׁת, to foretel future events from an observation of serpents. From this word appears to be derived נְחַשּׁוֹן, Nashon, about i. q., ὀφιομαντεύς, augur.*

*Servant, a, 1) עָבֵד; see, to*

*Minister to.* 2) מִשְׁרָת, m. (S. VII; L. Augm. II, cl. IV, f. 12), part. Piel of שְׁרָת.

*Serve, Minister to, to,* עֲבֹד, with an accus. of the person. Hence, *a servant, slave,* עֲבָד, m. (S. VI; L. Pr. cl. I, sp. 1). *Service, bondage,* עֲבָדָה, f. (S. X; L. Pr. cl. II, f. 10).

*Serve up (food), to;* see, to Set.

*Set, to,* 1) i. q., to Place, בִּנֵּי; see, to Erect. 2) שִׁים = to lay, as, to lay a book upon the table; to appoint, a king; to serve up (food); gen., to prepare, gird about. 3) to Set (of the sun); Sunset; see, to Come.

*Settle, to;* see, to Sit down.

*Seven, שְׁבֻעָה*, m., עַשְׁבָּעָשׂ, f., construct form שְׁבָעָשׂ; *Seventy, שְׁבָעִים*; *The seventh, שְׁבָעִי*, m.; *Sevenfold, שְׁבָעָתִים*; (S. §§ 395, 396, Par. XXVIII (p. 233); L. art. 181). 2) From עַשְׂפָּה is derived the denominative verb עַשְׂפָּה, in Niphal, to Swear, because the number seven was a sacred number among the Jews.

*Shade, Shadow, a,* אַלְּגָן, m. (S. I; L. Pr. cl. I, sp. 2 or 3), (from a root לְלַגֵּן, to be shaded); also, אַלְּגָן, m. (S. I; L. Pr. cl. I, sp. 3). Allied to this root is the Syriac צְלָם, to form, paint; whence, צְלָמָה, m. (S. VI; L. Pr. cl. I, sp. 1), *An Image:* hence, צְלָמָתָה, f., *the Shadow of death.* This word is usually

considered a compound form אַלְּגָן and מְוִית (*death*): others think it wrongly pointed for צְלָמוֹת.

*Shake out, to;* see, to Drive away.

*Shame, make ashamed, to,* בָּשָׁשׁ, Hiphil. Cognate with יָבָשׁ, which in Hiphil signifies, to shame, make ashamed.

*Sharpen, to;* see, to make Bright.

*Sheaf, a;* see, Dumb.

*Shear, to,* בָּנֵז.

*Sheep, a,* צָאן, m. (S. I). Collectively also for the plural.

*Shepherd, a;* see, a Pasture.

*Show, tell, declare, relate, to,* בָּנֵד, Hiphil. Hence, בָּנֵד (that which lies) before, opposite to, over against, coram, in conspectu, also, לְבָנֵד. This preposition takes suffixes; therefore, before me, בָּנֵדִי (S. § 407, Note; L. art. 171, 9).

*Shield, a;* see, to Watch.

*Shiloh, שִׁילּוֹה* and שִׁלּוֹה. The name of a town in the tribe of Ephraim.

*Shine, to;* Shining; see, to be Bright.

*Ship, a,* אַבִּי, (S. VI; L. Pr. cl. I, sp. 5); also collectively.

*Shoe, a,* בְּעֵל, c. (S. VI; L. Pr. cl. I, sp. 1); to be used in the dual.

*Short;* see, to Reap.

*Shoulder, a,* בְּנֵתֶף, m. (S. V; L. Pr. cl. II, f. 3); construct form בְּנֵתֶף.

*Shout, to; Shout, a; see, Evil.*

*Shouting, a, רַגֵּח, from רָגַן, to Shout.*

*Shubael; see, to Return.*

*Shur, שׁוּר, a town on the borders of Egypt towards Palestine. Acc. to Josephus it is Pelusium.*

*Shushan, שׁוּשָׁן, the capital of Susiana, and winter residence of the kings of Persia.*

*Shut up, Close, to, סְבִּר; to be shut up, Pual.*

*Side, on this, on that; see, to Pass over.*

*Sight, a; see, to See.*

*Sign, a, אֹתָה, m. and f. (S. I; L. Pr. cl. I, sp. 1). Plur., אֹתּוֹת. Root, אָרַח, to turn in, dwell. אָרַח, f. אָרַחַ, esp., prophetic proof. From the same root, אָרַי (for אָרַי) m. (S. VIII; L. Pr. cl. I, f. 3), an Island, place where ships put in.*

*Signet, a; see, Ring.*

*Sihon, סִיחוֹן.*

*Silent, a; see, Eternal.*

*Silver, a piece of Silver, Money, פֶּסֶךְ, m. (S. VI; L. Pr. cl. I, sp. 4). Root, בָּשֵׂךְ, to be pale, in Arabic. בָּשֵׂךְ, as a piece of silver or shekel, is used with numbers, collectively, in the singular.*

*Sin, 1) צָוֹן; see, to Act wickedly. 2) עַזְבָּה, m. (S. VI; L. Pr. cl. I, sp. 1), (Part I, Exx. VIII and XV), from עַזְבָּה, to revolt, fall away from God.*

*Sin, Err, to, (also, to miss a mark aimed at), נַחֲדָה; against any one, לְבָנָה. Piel, to cleanse (from pollution), to expiate. A Sinner, אַפְּלָה, m. (S. I; L. Augm. I, cl. I, f. 4).*

*Sinai, סִינַי. A chain of mountains in Arabia, consisting of several peaks, the two principal of which were called Horeb (חֹרֶב), now Sinai; the other Sinai (סִינַי), now the mountain of St. Catherine.*

*Sing, to, שִׁיר; a Song, שִׁיר, m. (S. I; L. Pr. cl. I).*

*Sister; see, Brother.*

*Sit down, Settle, Dwell in, Inhabit, to, יַשְׁבַּת (Part I, Ex. LII). Part. יֹשֵׁב, m. (S. VI; L. Pr. cl. II, f. 9), a Dweller, Inhabitant.*

*Six, שָׁשׁ, m., שָׁשׁ, f. For the construct forms see the Grammars. The Sixth, שָׁשׁ, m. Sixty, שְׁשִׁים (S. §§ 395, 396, and Par. XXVIII (p. 233); L. art. 181).*

*Slaughter, Slay, Kill, to, 1) טַבַּח. 2) שְׁחַת.*

*Slave, a, 1) e. g., a Servant, עָבֵד; see, to Minister to. 2) שְׁבִּיא, m. (S. VI; L. Pr. cl. I). A female slave, שְׁבִּיה, f. (S. X). Root, חַבֵּחַ, to take captive; see, Joshbekashah.*

*Slay, to, חַבֵּב, esp., with the sword; hence, חַבְבֵב, m. (S. VII; L. Pr. cl. II, f. 9), a Slayer.*

*Sleep, to, יִשְׁן (Verb פִּי of the second class; comp. Part I,*

Ex. LIII). Hence, *Sleep*, **שָׁבַת**, f. (S. XI; L. Pr. cl. II, f. 3).

*Slide, to*, **קִעֵּד**.

*Sling, to*, **קְלֹעַ**; *at any thing*, **אֶל**.

*Smite, to*, 1) **נִכְהַה**, only in Hiphil, **חִכָּה**. *A Wound*, **מִכָּה**, f. (S. X; L. Augm. II, cl. IV). 2) **נִכְלַשֵּׂה**, Hiphil. 3) *to Smite the hindmost*, **נִגְבַּב**, Piel; prop., *to cut off the tail*, from **נִגְבַּב**, m., *a tail*.

*Smoke*, **עַשְׂן**, m.; construct form, **עַשְׂנָה**, as if from **עַשְׂנָה**.

*Smooth, to make*, esp. the tongue, **חֲלִין**, Hiphil. In Kal, *to be Smooth*. Also, *to Distribute*, Hithpael; *to Divide*, Piel; *to be Divided into*, Hophal, with **לְ**. —Subst., **חָלֵק**, m. (S. VI; L. Pr. cl. I, sp. 3), *a Part, Portion*. **מִחְלָלוֹת**, f. (S. XIII; L. Augm. II, cl. IV), *a Course* (of Priests or Levites).

*Snare, a*, 1) **מוֹקֵשׁ**, m. (S. VII; L. Augm. II, cl. IV, f. 7). From **יָקַשׁ**, *to lay snares*. 2) = *Cord*, **חֶבֶל**, m. (S. VI; L. Pr. cl. I, sp. 1 and 2).

*Sodom*, **סָדוֹם**; LXX, Σιδωμα. *Sole of the foot, the*, esp. *the hollow part*, **כַּף**, m. (S. VIII; L. Pr. cl. I, sp. 1). Root, **כַּפְתָּה**, *to bend*, therefore **כַּף**, prop., *the curvature, hollow*. **כַּפָּה**, f. (S. X; L. Pr. cl. I), *a Branch*.

*Son, a*, 1) see, *to Build*. 2) see, *to Bear (children)*.

*Soul, Life*, **נֶפֶשׁ**, c. (S. VI; L. Pr. cl. I, sp. 1).

*Sow, to*, **זָרַע**; hence, *Seed, Posterity*, also, *seed-time*, **זָרַע**, m. (S. VI; L. Pr. cl. I, sp. 1). *Jezreel*, **יְזָרְעָאֵל** (*God soweth*, **זָרַע אֱלֹהִים**), 1) a town in the tribe of Manasseh, for a long time the residence of the kings of Israel. 2) a district in the hill country of the tribe of Judah.

*Spare, to*, 1) **חַשְׁבֵּן**, *to hold or keep back*. 2) **חַמְלֵל**, *to be compassionate, merciful*. 3) **נִכְהַה**, Piel; prop., *to declare innocent*.

*Speak, Talk, to*, **דָּבַר**, esp. in Piel; prop., *to drive before one's self*. Hence, **דָּבָר**, m. (S. IV; L. Pr. cl. II, f. 2), *a word*. **דָּבָר**, m. (S. VI; L. Pr. cl. I), *a Pestilence*, prop., *a thing which pursues us*. From the same root appears to be derived, a) **דָּבָרִים**, f. (plur., **דָּבָרים**), *a Bee*. b) **מִזְבֵּר**, m. (S. II; L. Augm. II, cl. IV, f. 1), *a Wilderness*, prop., *a place in which cattle are driven, a pasture*. c) **דְּבִיר**, *Debir*, a city of Judah. 2) *to Speak*, **כָּלֵל**. Hence, **כָּלֵה**, f. (S. X; L. Pr. cl. I), (plur., **כָּלִים**), *a speech*.

*Spear, Lance*, esp. *a Javelin*, **כִּידּוֹן**, m. (S. I). Etymology uncertain. Is it a noun in **וֹן** (L. Augm. II, cl. X), from **כִּידּוֹן** *to destroy?*

*Speech*, 1) **אָמֵר**, m. (S. VI; L. Pr. cl. I, sp. 5), (*Part I*, Ex. XLII); **אָמְרָה**, f. (S. VIII;

L. Pr. cl. I, sp. 4). 2) מְלַח ;  
see, to Speak.

Spirit ; see, Breath.

Spittle, רִיד. Root, רִיד, to drop spittle.

Spoil, prey, booty, שָׁלֵל, m. (S. IV; L. Pr. cl. II, f. 2); from שָׁלַל, to draw out, to spoil.

Spoil, to, 1) see, to Take violently. 2) בֹּזֶבֶת.

Spread out, Spread abroad, to, 1) פָּרַץ ; see, to Break. 2) פָּרַץ ; see, to Dash. 3) to stretch out, פָּרַשׁ, prop., to divide, separate ; Niphil, to be separated or scattered, to spread abroad. Cognate with שְׁפָרַשׁ is פְּרַסְתַּם, to deal out.

Spring or Well of water, a, 1) מָוֵץ מִים ; see, to Go out. 2) עֵין מִים, prop., an eye of water ; see, Eye.

Spring, Leap, to, 1) צְפַק, Piel. In Kal, to draw together. 2) נִדְקַת ; see, to Scatter.

Spring, Fountain, a, 1) מַעֲנֵצָן ; see, Eye. 2) רָאשׁ ; see, Head. 3) מִקְוָרָה, m. (S. III; L. Augm. II, cl. IV). From קָרַע, to dig for water ; in the Hiphil, to spring forth.

Sprinkled, to be, נִגְבַּשׁ.

Spy out, to ; see, to Dig.

Stag, a ; see, Ram.

Staff, a, 1) שְׁבָט ; see, Rod. 2) מְפַתָּח ; see, to Turn.

Stain, to, נִגְבַּשׁ, not to be confounded with either נִגְבַּשׁ, to demand back, or, נִגְבַּשׁ, to reject.

Stake, a ; see, Nail.

Stand, to ; Endure, to, עַמְּדָה.

A Pillar, עַמְּדָה, m. (S. I; L. Augm. I, cl. I, f. 2).

Stand up, to : see, to Rise.

Star, a, כּוֹכֶבֶת, m. (S. II; L. Augm. I, cl. II, f. 3).

Steal, to, גִּנְבַּה ; hence, גִּנְבַּה, f. (S. XI; L. Pr. cl. II, f. 3), Theft.

Stem (of a tree), a, (Part I, Ex. LVIII), בָּזָע, m. (S. VI; L. Pr. cl. I, sp. 4).

Step, a, צַעַד, m. (S. VI; L. Pr. cl. I, sp. 1). Root, צַעַד, to pace, step.

Step-father, a ; see, Heat.

Still, to, שְׁבַע, Hiphil. Kal, to assuage, of water.

Stone, a, אָבִן, f. (S. VI; L. Pr. cl. I, sp. 1). Root, Arab., אָבִן, to be thick.

Stop up, to, סְבַרְתַּה (comp. סְבַרְתַּה, to shut up, close) ; to be Stopped, Niphil.

Stork, the ; see, Mercy, Kindness.

Stranger, a, 1) גֵּיָה, m. (S. I; L. Pr. cl. II, f. 3). From בֵּיָה, to dwell in a foreign land. 2) a Stranger ; a strange land ; see, to Recognise.

Stream ; see, River.

Strength, 1) כַּחַ, m. (S. I; L. Pr. cl. I). 2) חִילָה, m. (S. VI; L. Pr. cl. I, sp. 1). Root, חִילָה, to turn ; Hiphil, to cause to tremble, to be strong, numerous. Hence, חֹילָה, m. (S. I; L. Pr. cl. I, sp. 1), Sand (of the sea). Havilah,

**חִוְילָה.** 3) חַזֵּק; see, *to be Strong.*

*Strengthen, to,* צַמֵּחַ, Piel; in Kal, *to be strong.*

*Stretch out, to;* see, *to Spread out.*

*Stretched out, to be;* see, *to Turn, 2).*

*Strife;* see, *to Plead.*

*Strike, to,* חַקֵּת; prop., *to clap the hands:* hence, *to drive or hammer in the nails of a tent.* Also, *to blow with the trumpet.*

*Strong, to be,* 1) עַזְּ. 2) גָּבָר (Part I, Ex. XXVIII). Hence, *a Hero,* גָּבָר, m. (S. I; L. Augm. I, cl. I, f. 3); and גָּבָר, m. (S. VI; L. Pr. cl. I), *Victory.* 3) חַזֵּק; Piel, with בְּלֵךְ, *to harden the heart.* Hiphil, *to make strong, to hold, to harden (the heart).* Subst., *Strength,* חַזְקָה, m. (S. VI; L. Pr. cl. I); with suff., חַזְקָה.

*Stumble or Fall, to cause to, בָּלַל,* Hiphil; *at any thing, בָּלֶל,* Kal, *to Stumble.*

*Subdue, to,* 1) שָׁבַכְּ; prop., *to tread under foot.* 2) רֹאֵד; prop., *to extend, stretch out on the ground.*

*Substance, Possession;* see, *Property.*

*Subtily, Guile, Deceit,* מִרְקָה, f. (S. X; L. Augm. II, cl. IV, f. 1). Root, רַקֵּה, *to throw;* Piel, *to deceive.* A Lie, רַמִּיה, f. (S. X; L. Pr. cl. II, f. 5). From this

root seem to be derived, *Jere-moth,* יְרֵמוֹת, and, *Jeremiah,* יְרֵמִיָּה.

*Suck (the breast), to,* יַגֵּת; *to Suckle, give suck,* Hiphil.

*Summer,* וָיֵּלֶל, m. (S. VI; L. Pr. cl. I, sp. 1).

*Sun, the,* שֶׁמֶשׁ, comm. (S. XI; L. Pr. cl. I, sp. 4). Hence most prob., *Samson,* שֶׁמֶשׁ (formed with the termination נִי, L. Augm. II, cl. X). Josephus (Archæol. 5, 10), perhaps incorrectly, explains this word by ἵσχυρός, to which the exploits of Samson might have given occasion.

*Support, to,* שְׁמַךְ.

*Surface a;* see, *to Turn, 1).*

*Swallow up, to,* בְּלַעַת. Ba-laam, בְּלַעַת, for בְּלַעַת עַם, *ab-sorptio populi.* LXX, Βαλαάμ.

*Swear, to;* see, *Seven.*

*Sweet, to be,* 1) מְתֻחָה. Hence, מְתֻחָה, m. (S. III; L. Pr. cl. II, f. 10), *Sweet.* 2) מְלִיחָה, Niphal (Part I, Ex. XX); prop., *to be smooth.*

*Swelling, a,* נִזְנָשָׁה, m. (S. I; L. Pr. cl. II, f. 6). Root, Arab., نَزْنَش, *to be inflamed.*

*Sword, a;* see, *a Waste place.*

*Syria, אֲרָם.* This Aram comprehended also the country of Mesopotamia. Etymology: from אָרָם = רֵוּם, *to be high?* *Highland.* A Syrian, אֲרָמִי, m. (S. I; L. Augm. II, cl. VIII).

## T

*Tabernacle, a ; see, Tent.*

*Table, a ; see, to Send.*

*Take, to, i. e., 1) to Receive, לְקַחַת. See, S. § 254 (3) (c) Note; L. art. 198, 16. 2) to Take (a name in vain); see, to Raise. 3) to Take, capture, e. g., a city, לִבְדָּה; to take alive, of things that have life. In Hithpael, to keep together. 4) to Take in possession, יִרְשֶׁה, (Verb, פִּי, Part I, Ex. LII). 5) to Take violently, rob, seize, spoil, גִּזְלָה. Hence, גִּזְלָה, m. (L. Pr. cl. II, f. 3); construct form, גִּזְלָה, Robbery, a thing taken away by violence.*

*Talent, a, קְבָּרָה, f. (S. II; see, § 320 (b) Note 2; L. Augm. III, cl. II). Root, קְבָּרָה, to be round; hence, a round stone, weight.*

*Talk, to ; see, to Speak.*

*Teach, to ; see, to Learn.*

*Teacher, a, 1) מֹנְרָה; see, to Throw. 2) שׂוֹפֵטָה; see, to Judge, 2).*

*Tear, Tear away, to, פְּלִקָּה, Piel.*

*Tell, to ; see, to Shew.*

*Tema, תֵּמָה, the northern part of Arabia Deserta.*

*Temple, a; see, to be Finished, 4).*

*Tempt, bring into temptation, to, נִסְתַּחֲרָה, Piel.*

*Ten, עֶשֶׂרֶת, m. construct form, עֶשֶׂרֶת עֶשֶׂרֶת, f.—With other numbers, עֶשֶׂרֶת עֶשֶׂרֶת, m.,*

## TEN

עָשָׂרָה, fem.; as, thirteen, עָשָׂרִים, Twenty, עָשָׂרֶת עָשָׂרֶת. *The Tenth, עָשָׂרִית. See, S. §§ 395—397; L. art. 181.*

*Tent, a, אֹהֶל, m. (S. VI; L. Pr. cl. I, sp. 5). Plur., אֹהֶלים, and with prepositions, בְּאֹהֶלים; as, בְּאֹהֶלים. The Tabernacle of Congregation, אֹהֶל מוֹעֵד.*

*Terror, 1) אִימָּה, f. (S. X; L. Pr. cl. I). Chald., אִים, to be terrible. 2) מַעֲרַכָּה, f. (Part I, Ex. XXVI; L. Augm. II, cl. IV, f. 1). Root, צָרָעָה, to quake, be afraid.*

*Testimony, Witness; see, a Witness.*

*Than; see, Out of.*

*Thank, praise (from thankfulness), to, פְּנַנְתָּה, Hiphil. In Kal it signifies, to throw; the member of the body with which one throws, the Hand, רַגְלָה, c. (S. II; L. Pr. cl. II): it is sometimes, though rarely, masc.—From the Hiphil is derived the proper name, יְהִינָּה, Judah, (Gr. Ἰωάννα), fem. as a country, masc. as the name of a tribe.*

*That, הִנֵּה, כִּי, also, Because. Allied to the Latin qui, (Pers., ki). Adversatively כִּי signifies for, γάρ.*

*The, הַלְּ. See, Part I, Ex. V.*

*Theft; see, to Steal.*

*Then, אַזְּ.*

*Thence; see, There.*

*There, (ibi), מַשְׁם; lengthened,*

**תְּפִישׁ.** *Thence,* מִשְׁם (מַשׁ and בַּן).

**Thicket,** *a,* סָבֵךְ, m. (S. I; L. Pr. cl. II, f. 1), and סָבֵךְ, m. (S. VI; L. Pr. cl. I, sp. 5); with suff., סָבֵכְוּ. From, סָבֵךְ, to entwine, interweave.

**Thigh,** *a,* גָּמֶרֶת, m. (S. V; L. Pr. cl. II, f. 3). Dual, גָּמְרִים.

**Thirst,** אֲמַצֵּץ, m. (S. IV; L. Pr. cl. II, f. 2). Root, אֲמַצֵּץ, to be thirsty. Thirsty and a thirsty person, אֲמַצֵּץ, m. (S. V; L. Pr. cl. II, f. 3).

**Thirty:** see, Three.

**This,** הַזֶּה, with the article, הַזֶּה and חַלְפָּה (S. § 167); and fem., נָאָתָה. See, Part I, Ex. VIII. *This—that, one—another,* הַזֶּה; plural, חַלְפָּה, rarely אַלְלָה. This is allied to the article חַלְלָה, Arab., אַلְلָה.—*On this side—on that side,* מִזְמָה.

**Thorn,** *Thistle,* *a,* סִיר, m. (S. I; L. Pr. cl. I). 2) גָּזָה, m. (S. I; L. Pr. cl. I, sp. 1).

**Thou,** תְּתַתָּךְ, m., in pause, תְּתַתָּךְ. Fem., תְּתַתָּךְ. Plural, Ye, תְּתַתָּךְ, m., תְּתַתָּךְ, f., ἀπαξ λεγόμενον.—(S. §§ 164, 165; L. art. 145, 2, 3).

**Thought,** מִחְשָׁבָה, f. (S. XI; L. Augm. II, cl. IV, f. 1); from חַשֵּׁבַ, to bind together, colligere. Hence the proper names: *Hashabiah,* חַשְׁבִּיהָ, one who thinks on God, יהָה for יְהָה; *Heshbon,* חַשְׁבּוֹן, a city of the Amorites.

**Thousand,** *a,* אלף, m. (S.

VI; L. Pr. cl. I, sp. 1). See, S. § 395 (d) Par. XXVIII (E); L. art. 181, 2.

**Threaten,** *to,* זְמַם, prop., to think, contrive: hence, מִזְמָה, Discretion.

**Three,** m. שְׁלֹשָׁה, f. שְׁלֹשָׁה (S. § 395 (a); L. artt. 181 and 226, 3). *Thirty,* plural of the simple number (S. § 395 (c); L. art. 181, 2).

**Throne,** *a;* see, to Cover.

**Throw or Cast,** *Cast or Throw down,* Smite, Lay waste, *to,* 1) חַלְשָׁה, Hiphil. Hence, חַלְשָׁה, m. (S. IV; L. Pr. cl. II, f. 2), the Pelican. 2) to Throw one's self down, to Fall down, בְּרֻעָה. 3) יְרַח; in Hiphil this verb signifies, to Teach. Hence, מַזְרָח, m. (S. IX; L. Augm. II, cl. IV), a Teacher; and, חַרְמָה, f. (S. X; L. Augm. II, cl. VI), a Law, especially the Mosaic Law. 4) to Throw down, שְׁטַמָּה.

**Thunder,** רַעַם, m. (S. VI; L. Pr. cl. I, sp. 1). From רַעַם, to thunder.

**Timber;** see, Tree.

**Time;** see, Until.

**Time,** *a,* בָּעֵם, c. (rarely masc.), (S. VI; L. Pr. cl. I, sp. 1); from בָּעֵם, to strike. Twice, by the dual.

**Timnath,** תִּמְנָה, a town of Judah. *Timnath-serah,* תִּמְנָה-שֵׁרָה, compounded of תִּמְנָה and שֵׁרָה, the Sun; the latter word occurs also in Is. xix. 18, in connexion with עֵיר.

*Tingle, to,* צָלַל. Hence, *Cymbals,* מִצְלָתִים, dual (L. Augm. II, cl. IV).

*To, I)* as a sign of the dative, לְ; also, with an infinitive, as, *to see, לִרְאֹת;* also, *in order to, לְ;* as, *in order to pass over, לְעַבֵּר.* 2) *to, i. e., towards, אלְ;* also, לְ.

*To-day;* see, *Day.*

*Toil;* see, *to be Weary.*

*Tongue, a,* שְׁוֹן, com. (more freq. fem.) (S. III; L. Pr. cl. II, f. 10).

*Tooth, a,* שֶׁן, m. and f. (S. VIII; L. Pr. cl. I, sp. 2). Root, נַנְחַת, *to be pointed.*

*Tortoise, a,* צְבֵץ, m. (S. VIII; L. Pr. cl. II, sp. 2). Root, צְבַבֵּץ, *to cover.*

*Touch, to,* נַגֵּן.

*Tow, כְּפֻשְׂתָּה,* f. (S. XII); in the plur., כְּפֻשְׂתִּים; prop., *Flax.* We also find the form, כְּפֻשָׂה, m. (S. IX).

*Tread, to,* צַדֵּךְ. Hence, צַדֵּק, m. (S. VI; L. Pr. cl. I, sp. 1); also fem., *a Way.*

*Treasure, a;* a hidden treasure; see, *to Hide.*

*Tree, a,* עֵץ, m. (S. VII; L. Pr. cl. I, sp. 2); plur., עֵצִים; constr. form, עֵץ.—The same word is used also for *wood, timber;* for *'firewood'* the plural is used as denoting the pieces.

*Tremble, to,* רַעֲנָן (2).

*Trespass, a,* סְמַנֵּת, m. (S. IV; L. Pr. cl. II, f. 2), אַשְׁמָה, f. (S. XII; L. Pr. cl. I, sp. 1). From סְמַנֵּת, *to be guilty.* —

*Tribe, a;* see, *Rod.*

*Troop, a,* גָּדוֹד, m. (S. I; L. Pr. cl. II, f. 11); from גָּדוֹד, *to assemble together in troops.*

*Trouble, to;* *Trouble;* see, *to be Narrow.*

*Trouble,* מִזְרָמָה, f. (S. X; L. Augm. II, cl. IV). Root, הַיּוֹם, חַמֵּם, *to be disturbed.*

*Troubled,* to be, בְּהַלְלָה, Niphal.

*True;* *Truth;* see, *to be Established.*

*Trumpet,* a, שְׁופֵט, m. (S. II; L. Augm. I, cl. II, f. 3). Plur., שְׁופָטִים. This instrument was shaped like a horn. LXX, κερατίνη, σάλπιγξ. *To blow with the trumpet,* קָרָע.

*Trust, to,* חַטְבָּה; in or upon any one, בָּהּ. Hence, *Safely, Securely,* לְבָטָחָה.

*Try, to,* בְּהַנּוֹן; used esp. of men who try metal with fire, then applied to God.

*Tubal Cain,* קָנוֹן.

*Turn, Decline* (as, the day), *Go away, to,* 1) פָּנָה; to any thing, אֶל: also, *to Look, spectare;* hence, בָּנָה, only in the plural פָּנִים, m., *the Face,* also, like facies, *the Surface.* With לְ in the construct form, לְפָנֵי, before; also, מִפָּנֵי, before, from before, signifying removal, whilst לְפָנֵי denotes rest. 2) *to Incline (the ear), to Pervert (judgment), κλίνειν, פָּנָטָה;* intrans., *to turn aside;* Niphal, *to be stretched out.* Hence, *a Bed,* פָּנָטָה, f. (S. X; L. Augm.

II, cl. IV), κλίνη; a Staff, **מְטַבֵּחַ**, m. and f. (S. IX; L. Augm. II, cl. IV); plur., **זָהָת**.

*Turn away, to*; see, to *Depart.*

*Twice*; see, *a Time.*

*Two*; see, *a Year.*

## U

*Unclean*, **טַמֵּנָה**, (S. V; L. Pr. cl. II, f. 3); from **טָמֵן**, to be unclean.

*Under*, **תְּחִרְתָּה**; instead of, the same.

*Understand*, to, **בֵּין** and **בֵּין**.

Hence, **בֵּין** (prop. construct form of **בֵּין**, *intervening space*), between. Subst., **חַבִּיכָה** (L. Augm. II, cl. VI), *Understanding*, *Prudence*, *Knowledge*.

*Ungodly*; see, *Wicked.*

*Unleavened Bread*, **מֵאַחַת**, f. (S. X). Etymology uncertain.

*Until*, *Unto*, **עַד**; *Until that*, **עַד אַשְׁר**.—**עַד** properly signifies, *Continuance or Duration of time*, *Eternity*, from the root, **עַדַּה**.—Hence, **עַתָּה**, comm. (S. VIII; L. Pr. cl. I, sp. 3), for **עַתָּה**, *Time*.—Again, **עַתָּה** (in Pause, **עַתָּה**), now:—**עַתָּה**, at one time—at another. 2) Cognate with this is **עִזָּה**, Arab., to return, whence, **עֹד** (*return*, *repetition*) yet.

*Upon*, 1) *where?*, **בְּ**, upon the mountain. 2) = *over*, **לְעַלְתָּה**; see, to *Go up*.

*Upper chamber*, **an**; see, to *Go up.*

*Upright*; see, to *Bless*, 2).

*Upupa*, *the*, **דִּוְקִיפָּה**, f.

Etymology uncertain.

*Usury*, **גְּשֻׁבָּה** (S. VI; L. Pr. cl. I). Root, **גְּשַׁבַּת**, to take usury.

*Uz*, **עוֹז**, f., the country of Job. LXX, Αὐσίται, and the people Αὐσίται. The country was situated in the northern part of Arabia Deserta, and extended eastward to the Eu-phrates and Mesopotamia.

## V

*Vain*, *in*, 1) **לִפְרוּאָה**; from **שׁוֹא**, to be vain, empty. 2) **חַבֵּל**; prop., vapour, vanity. 3) **לִרְקַּח**; from **רִקָּח**, to be empty, with ?.

*Valley*, *a*, 1) **בִּנְחָלָה**, m. (S. VI; L. Pr. cl. I, sp. 1), esp., a valley with a river; hence, **בִּנְחָלָה**, the stream or river itself. 2) **בְּקֻשָּׁה**; see, to *Cleanse*. 3) *a Valley*; see, to *Bring*, 6).

*Vashti*, **וָשְׁתִּי**. The wife of the Persian king Ahasuerus.

*Vessel*, *a*; see, to be *Fi-nished*.

*Victory*; see, to be *Strong*.

*Vine*, *a*, **גִּזְבָּה**, m. (S. VI; L. Pr. cl. I, sp. 1).

*Vinedresser*, *a*; see, *Vine-yard*.

*Vintage*, *Grape-harvest*, *the*, **בְּצִיר**, m. (S. III; L. Pr. cl. II, f. 6). Root, **בְּצַר**, to cut off.

esp. from the vine. Comp., *Harvest*, קֶצֶר.

*Vineyard*, *a*, כָּרֵם, m. (S. VI; L. Pr. cl. I, sp. 1). Root, כְּרַם, Arab., *to be noble*. Hence, כָּרֵם, m. (S. VII; L. Pr. cl. II, f. 9), *a Vine-dresser*.

*Violence*, חִמָּץ, m. (S. IV; L. Pr. cl. II, f. 2).

*Virgin*, *a*; see, *to Drive away*.

*Visit*, *to*, חִזֶּק, prop., *to look at any thing, search, examine*. *To visit* (sins) *upon any one*, עַל.—*To assemble, review, number* (an army or people), Kal and Hithpael.—In Niphal, *to be missing, to lack* (at a review or numbering).—In Hiphil, *to place or appoint as an officer*; also, *to commend or entrust to any one*, e. g., *to commend one's soul to God*.—*An officer*, פָּרִיד, m. (S. III; L. Pr. cl. II, f. 6); also, מִנְצָחָה (from נִצָּח, *to be pure or perfect*), equivalent to, *a superintendent*: hence this latter word is used esp. of leaders or superintendents of musicians or handicraftsmen.—*Officers*, פְּרִידִים, plural of פָּרִיד, m. (S. III; L. Pr. cl. II, f. 7), i. q., פְּרִיד.—*An order, command*, פְּרִידָה, f. (L. Pr. cl. II, f. 7).

*Voice, Sound, Bleating* (of a flock), *a*, הֹלֶל, m. (S. I; L. Pr. cl. I, sp. 1). Plural, הֹלָת.

*Vow*, *a*, בְּדָר, m. (S. VI; L.

Pr. cl. I, sp. 4); *from* בְּדָר, *to promise*.

## W

*Wail, to*; see, *to Howl*.

*Wait, to*, 1) i. q., *to hope*, שָׁבֵר, Piel; *upon any one*, אֶלְךָ or אֶלְךָ? 2) *to wait upon, attend to*, (curare), מִפְשָׁר; see, *to Keep*.

*Walk, to*; see, *to Go*.

*Wall, a*, 1) גַּלְגָּל, m. (S. I; L. Pr. cl. I). 2) גַּלְגָּל, m. (S. V; L. Pr. cl. II, f. 3); also, *a Hedge, Fence*; *from* בְּדָר, *to fence in*. גַּגְבָּה, f. (S. XI), *a Fold for sheep*. 3) חֹמָה, f. (S. X; L. Pr. cl. I, sp. 1); *from* חִמָּם, *to surround, defend*. The plural also with a singular signification, *mænia, city-walls*.

*War, to*; *War*; see, *Bread*.

*Wash, to*, צְלָמָה. Hence, צְלָמָה, f. (S. XII; L. Pr. cl. I, sp. 1), *a Bath*.

*Waste or desolate place, a*, חַרְבָּה, f. (S. XII; L. Pr. cl. I, sp. 1). Root, חַרְבָּ, *to be dry, desert*. Hence also, חַרְבָּ, f. (S. VI; L. Pr. cl. I, sp. 1), *a sword*, as an instrument of desolation; or perhaps better from Arab., חَرَب, acuere (gladium), hence, gerere bellum.

*Water, m.*, found only in the plural; construct form, מִים, prop. undæ, and hence the plural form. Before suffixes, מִימִי.

*Watch, to*, בְּנָן, Hiphil; *to*

*Watch over, to Defend,* בְּלַע.  
*Kal, to hedge about:* hence,  
 יָבֵן, m. (S. VIII; L. Pr. cl. I,  
 sp. 1), *a Garden, prop., an en-*  
*closed piece of ground, and*  
 קָנוֹן, m. (S. VIII; L. Augm.  
 II, cl. IV), *a Shield.* 2) *to*  
*Watch; a Watch;* see, *to*  
*Keep.*

*Watch-tower, a,* מִצְפָּה, m.  
 (S. IX; L. Augm. II, cl. IV,  
 f. 3). Root, בִּקְרַת, *to be bright,*  
*shining, to view attentively.*

*Wax,* דָּבֶן, m. (S. II; L.  
 Augm. I, cl. II, f. 3).

*Waymark, a,* חַמְרוֹר, m.  
 (S. I; L. Augm. II, cl. VI, f.  
 6), *a high pillar.*

*We; see, I.*

*Weakness, Disease,* חֲלֵי, m.  
 (S. VI; L. Pr. cl. I, sp. 5);  
 from חַלֵּה, *to be weak.*

*Weary, to be,* 1) עֲגַזֵּן. *La-*  
*bour, Toil,* יִנְיָחָה, f. (S. X;  
 L. Pr. cl. II, f. 5). 2) יְעַזֵּן.

*Weep, to,* 1) i. q., lacrimari,  
 בְּכָה: hence, *a Weeping,* בְּכִי,  
 m. (S. VI; L. Pr. cl. I). 2)  
 i. q., *to grieve,* סְפַד; *over or on*  
*account of any thing,* עַל and  
 ל' (Part I, Ex. XVI.)

*Weigh, to,* שְׁלַל.

*Well, a,* בְּאֵר, f. (S. VI; L.  
 Pr. cl. I, sp. 3); plur. תְּנוּ.  
 Root, בְּאֵר, *to dig.* Hence, *a*  
*Cistern,* בְּאֵר הַפִּים. Also,  
*a Pit,* בְּאֵר (for בְּבִן), m. (S. I;  
 L. Pr. cl. I, sp. 5); plur., תְּהִת.  
 A Compound of בְּאֵר is, Beer-  
 sheba, בְּאֵר שְׁבָע, prop., *the*  
*Well of the Seven,* i. e., *of the*

*oath.* See, Gen. xxi. 2) *see,*  
*Spring of water.*

*Whale, a,* חַבְּן, m. (S. I);  
 gen., *any long marine animal,*  
 from חַבְּן, *to be extended.*

*Wheat,* אַתְּפִים, m., plur. as  
*Corn.* In the sing., חַטָּה,  
*wheat in the straw.*

*Whence?* מֵהָנָה; from  
 and מִזְהָן, *where?*

*Where?* 1) אֵיכָה. 2)  
 אֵיכָה. This is used with suffixes;  
 as, *Where is he?* אֵיכָה.

*Wherefore?* see, *Who.*

*Whip, a;* *see, to Go to and*  
*fro.*

*Who, which, etc.,* 1) *the*  
*relative; see, to Bless,* 1). 2)  
*the interrog. who ?, quis ?* מי.  
*What?* מַה. Comp. Part I,  
 Ex. X. 3) *with prepositions,*  
 בְּלֹפָה, *why ? wherefore ?* בְּמַה  
*whereby ? by what ?* עַל-מַה,  
*wherefore ?* עַד-מַת, *How long ?*

*Whole, the;* *see, to be Fi-*  
*nished,* 2).

*Why;* *see, Who ?*

*Wicked, Ungodly,* adj. and  
 subst., רָשָׁע, m. (S. IV; L.  
 Pr. cl. II, f. 2); from רָשָׁע, *to*  
*act wickedly;* Hiphil, *to Con-*  
*demn.*

*Wickedness;* *see, to Act*  
*wickedly.*

*Wide, to be,* רַחֲבָה; *to make*  
*wide,* *to Enlarge,* Hiphil.  
 Hence, רַחֲבָה, m. (S. IV; L.  
 Pr. cl. II, f. 2), רַחֲמָה, f.,  
*Large, Spacious, Roomy;* רַחֲבָה,  
 m. (S. VI; L. Pr. cl. I, sp. 5),  
*Width, Breadth.*

*Wilderness, Waste place, a,*  
1) בָּרְכַּר, m. (S. II; L. Augm.  
II, cl. IV, f. 1); see, to Speak.  
2) עֲרָבָה.

*Wild Goat, a, יִצְלָל, m. (S.  
V; L. Pr. cl. II, f. 3). Root,  
Arab., יַצְלַל, to climb. 2) אַקְרָא,*  
m.

*Wind; see, Breath.*

*Wing, a, כְּנֵסֶת, m. (S. IV;  
L. Pr. cl. II, f. 2). From כְּנֵסֶת,  
to cover.*

*Wine-press, a, פִּירָח, f. (S.  
X; L. Pr. cl. I, f. 5); from  
פִּירַר, to break to pieces.  
Whence also, בָּרָר, m. (S. I; L.  
Pr. cl. II, f. 1), a bullock;  
בָּרָה, f. (S. X), a cow.*

*Wine, יְנֵי, m. (S. VI; L.  
Pr. cl. I, sp. 1).*

*Wink, to; see, to Press together.*

*Winter, pass the winter, to,  
חַרְפָּעַ (a denominative verb from  
חַרְפָּה, winter); prop., to deprive  
of leaves: Piel, to Jeopard;  
also, to revile: hence, חַרְפָּה,  
f. (S. XII; L. Pr. cl. I, sp. 3),  
reproach.*

*Wipe, wipe off, to, מְחַהֵּה.  
Wise; a Wise man, חַכְמָם,  
m. (S. IV; L. Pr. cl. II, f. 2).  
Wisdom, חַכְמָה, f. (S. XII;  
L. Pr. cl. I, f. 5). Root, חַכְמָה,  
to be wise.*

*With, prep., בְּ. 2) מִן, esp.  
in connexion with personal  
pronouns; e. g., with thee,  
בְּךָ, with a reduplication of  
the בְּ. 3) תְּאַנְּךָ; with suffix,  
אתְךָ, with me. This תְּאַנְּךָ must*

not be confounded with תְּאַנְּךָ the sign of the accusative.

*Withdrawn, to be; see, to Collect.*

*Without, i. e., outside, וְחַוֵּץ  
(a street). From without,  
בְּחוֹזֵץ.*

*Witness, a, עדָה, m. (S. I;  
L. Pr. cl. II, f. 3); prop. part.  
of עִזָּה, to bear witness (as מְמֻתָּה,  
mortuus, from מְמֻתָּה, mori). From the same root, Witness,  
Testimony, עדָה, f. (S. § 319  
(b), Note 2; L. art. 137, 2),  
and עדָה, f. (S. XI).*

*Woman, a; see, Man. 2)  
בְּגַבְּבָה; see, to Pierce through.*

*Wonderful, to be, נִפְלָאָה, Ni-  
phal. Hence the Participle,  
נִפְלָאָה, m. (L. Augm. II, cl. V,  
f. 1), נִפְלָאֹות, f., esp. in the  
plur., נִפְלָאֹות, Wonders; also,  
מִזְפָּת (Part II, Ex. XI), m.  
(S. VII; L. Augm. II, cl. IV, f. 7).*

*Wood; see, Tree.*

*Word, a, 1) דְּבָר; see, to  
Speak. 2) אַמְרָה; see, to Say.*

*World, the, הַבָּلֵל, poetic for  
אָרֶץ.*

*Work; see, to Make, also, a  
Messenger.*

*Worship, to; see, to Pray.  
Worthless, בְּלִינְעָל, m.; from  
בְּלִי, without, and עָלָל, Profit,  
Advantage. Root, עָלָל.*

*Wound, a; see, to Smite.*

*Write, to, בְּתַבֵּב; to any one,  
כְּלָל. A Writing, בְּרַכְבָּשׁ, m. (S.  
I; L. Pr. cl. II, f. 1).*

*Wrath; see, Anger.*

*Wroth, to be, הַצְּבָחָה, Kal and*

Hithpael; *at or concerning any thing.* עַל.

## Y

*Year, a.* חָנֵחַ, f. (S. XI; L. Pr. cl. II, f. 2); plur., חָנָכִים and in poetry, חָנָה (S. § 327 (1)). With numbers חָנָה is collective. Root, חָנַחַ, *to repeat.* (Hence, חָנָה, subst., *a return of the sun*).—Hence also, חָנִיכִים (i. e., *repeated*), *Two* (S. § 397 (1)), and Par. XXVIII, A (p. 233); L. art. 181).—*The Second,* חָנָה (S. § 396, and Par. XXVIII, A; L. art. 181, 2).

*Yet; see, Until.*

*Yoke, a.; see, to Go up, 2).*

*Young man, a; see, to Drive away.*

## Z

*Zaccur; see, to Remember.*

*Zadok; see, to be Righteous.*

*Zillah, צִלָּה.*

*Zion, צִוְּן.* The name of the higher and southern eminence (the Acropolis) of Jerusalem. This part is frequently put for the whole city.—Root, צִוַּחַ, *to be dry.* Cognate with this root is the Syriac, צִוְּחָה, *to place.* Hence, *that which is set up, a High Heap,* צִוְּחָה, m. (S. I.).

*Zoar, צֹעָר, f.*

*Zuph, צָוֵף.* Root, צִוַּחַ, *to drop, esp. with honey.*



## APPENDIX.

### ON THE PAUSE\*.

EVERY period or sentence, whether consisting of one or more members, has in Hebrew only one grand division, marked by *Athnakh* (׃), which answers to our colon or semicolon. At the end of the sentence is placed *Silluq* (ׁ) with *Soph Pasuq*, answering to our period or full stop; together in this form (ׁ׃). E. g., *Shew us thy mercy, O Lord; and grant us thy salvation,* *הָרְאֵנוּ יְהֹוָה חֲסִידָךְ וַיִּשְׁעֵךְ תִּתְּנוּלֵנוּ:*

To which syllable this *Athnakh* and *Silluq* with *Soph Pasuq* must be placed, depends on the *tone syllable*, which is either the *last* (*Milra*) or the *penult* (*Milel*); there is no third. Stuart, § 99, etc.; Lee, artt. 61 and 117.

In the pause *a change of vowels* frequently takes place for the sake of euphony, of which change the following are the principal rules.

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\* When I found it necessary to give in the notes a form with which I could not suppose the learner to be yet acquainted, I also added, if the word were the last of its sentence, *the Pausal form*. With other words, especially those which might be referred to in the Lexicon, I omitted this, partly to save room, and partly to leave it to the judgment of the learner, in these unconnected examples, to place this word or that at the end. My opinion is, that it is better for some time not to trouble the learner with these pausal forms, until he be quite perfect in the usual ones, and there be no further fear of his confounding the two. That which is most simple, even although it may not be the most usual, must at first be considered the best.

## GENERAL RULES FOR PUNCTUATION IN THE PAUSE.

1. A sound long by nature remains without change ; as, **עֹלָם**, **נְבִיא**.

2. A vowel short by nature passes over into its homogeneous long sound ; as, **מֶלֶךְ**, **מֶלֶךְ**, **קָטָל**, **מָתַם**, **מָתַם**, **מֶלֶךְ**, **מֶלֶךְ**, **קָטָל**, **מָתַם**, **מָתַם**.

### EXCEPTIONS.

a) Sometimes, although very rarely, Pattahh retains its situation, as in the adverb **עוֹד** (*always*). This **עוֹד** occurs also with Seghol (**עֲשָׂה**), which vowel remains also in pause ; as, **לְעוֹלָם וְעוֹד** (*for ever and ever*).

b) Seghol must be considered as capable of both quantities : for, in pause, it is changed sometimes into the *long* sound (— or —); as in Segholate nouns, II, A. 1, and apocopate futures with ' conversive (VI. D. Irregular Verbs, 4, פֵ'י): sometimes into *Pattahh* (וְאַמְתָר), comp. VI. D. 3. פָא': and sometimes it remains ; as, **דָרְךָ**, **זָרָעָ** together with **דָרְךָ**, **זָרָעָ**. This last is the case when Seghol has arisen as a weaker sound from other vowels ; as, **תָנוּם** from **עָד**, the suffixes **תָנוּם** and **תָנוּם**, from **תָנוּם** and **תָנוּם**, the participles of verbs, as **גָלַה** **לְהָ** (*for* **לְהָ**) ; comp. קָטָל, and nouns of this termination, as קָצָה ; and in some other words ; as, **בְּרוּלָ**, **בְּבָלָ**, **אַמְתָה**.

3. If the tone rests upon the last syllable, which begins with two consonants, the *Sheva mobile* is changed into a vowel, namely,

a) The *simple Sheva* (—) into the long vowel

homogeneous to that which originally occupied its place but was dropped when the words received accession, as,

יקטָלְוַי from קָטָל from מְלָא from מְלָאה, קָטָל in pause,

קָטָלָה      מְלָאָה      יִקְטָלְוַי.

The monosyllabic nominal and verbal forms with Sheva mobile, as also the suffix  $\bar{e}$ , in pause\* change the Sheva into Seghol ; as,

תְשֵׁה (from תְשִׁי) ; לְחֵי (from חֵי), בֵּיתְךָ (from בֵּיתִי) in pause,

תְשֵׁה, לְחֵי, בֵּיתְךָ, לְחֵי.

b) A composite Sheva ( $\bar{e}$ ,  $\bar{e}$ , and  $\bar{e}$ ) into the homogeneous long vowel ; as,

חֶלְיָה, אֲנֵי ; חֶצְיָה but אֲנֵי  
in pause, חֶלְיָה, אֲנֵי ; חֶצְיָה, 1 Kings, x. 7.

4) Some words form an exception to the general rule by drawing back in pause the tone to the penult ; especially words spoken with emphasis, as in addressing another, or in exclamations ; as,

עֲתָה ; אֲנָכִי, אַתָּה, אֲתָּה ;  
עֲתָה ; אֲנָכִי, אַתָּה, אֲתָּה ;

in which latter examples Pattahh becomes Qamets even before Daghesh forte.

\* The exceptions in the case of prepositions with this suffix, see under II, Noun, C Note.

The following special rules will, it is expected, be of service to the student.

## I. PERSONAL PRONOUNS.

The Personal Pronouns have the tone on the last syllable, except the following, which in pause take it on the penult.

SINGULAR.	PLURAL.
1 Pers. אני <small>אַנְךִי</small> and אַנְתִּי	אנחנו <small>אַנְחָנוּ</small> and אַנְתָּנוּ
2 Pers. אתה <small>אַתָּה</small>	אתנה <small>אַתָּהָנוּ</small>
3 Pers. —	הֵם <small>אֵם</small> and אֵם <small>אֵם</small>

## II. THE NOUN.

### A. *Masculines.*

All words which have not the terminations mentioned under B. Feminines 1) are, with a few exceptions, masculines.

#### 1. *Singular.*

1) All masculines have in the singular the tone on the last syllable, except the Segholate forms (Stuart, Decl. VI ; Lee, Prim. cl. I), respecting which the following table may be consulted.

2) The Segholate forms in both the masculine and feminine (comp. B. Feminines 2) have the tone on the penult, and, in pause, take in the tone syllable the corresponding long sound instead of the short one and for Sheva a Seghol.

*Absolute form.*

פָּרִי בֵּית מֹת פָּעֵל וְרַע נִצָּח נְעָר קָדֵשׁ סְפִיר מֶלֶךְ

*Pausal form.*

פָּרִי בֵּית מֹת פָּעֵל וְרַע נִצָּח נְעָר קָדֵשׁ סְפִיר מֶלֶךְ

Sometimes Seghol remains in the penult in pause (see above, Rules for Punctuation in the Pause, 2, b); as **דָּרָךְ**, **וְרַעֲ** together with **דָּרָךְ וְרַעֲ**. The word **סְלִיחָה** is not a Segholate, nor yet a feminine, as is shewn by the tone, which is on the penult.

2. *Plural.*

1) *The Absolute State.* The termination **־ִים** always has the tone; therefore in pause **דְּבָרִים**.

2) *The Construct State.* The termination **־ִם** can never occur in pause, since this form must necessarily have a word after it.

3. *Dual.*

The termination **־ִים** always has the tone on the penult (as also have the plurals of this termination), and in pause becomes **שְׁמִים**, **מִים**, **סְפִים**; as, **בְּנִים**, **בְּנִים**.

B. *Feminines.*1. *Singular.*

1) The feminine terminations **הָ**, **וָ**, **יָתָ**, **תָּתָ**, **תָּתָּתָ**, have the tone on the last syllable, therefore on the termination itself; as, **חַמָּה**, **עֲבָרִית**, **בָּקָרָת**, **זָמָרָת**, **מֶלֶכֶת**.

*Exceptions.* **בָּעֵרָה** and **רַחֲמָה**.

*On ה paragogic.*

ה paragogic, in order to distinguish it from the feminine termination (הָ), has not the tone, but this rests on the preceding syllable; thus, שִׁמְמָה, אַרְצָה become in pause, אַרְצָה, שִׁמְמָה.—Hence care must be taken not to confound forms with ה paragogic with feminines; as, לִילָה from לִיל, which in pause becomes לִילָה.

2) The Segholate forms, as in the masculine, have the tone on the penult, therefore

תַּבְּשֵׂר, תַּבְּשֵׂר, תַּבְּשֵׂר, תַּבְּשֵׂר  
have in pause תַּבְּשָׁר, תַּבְּשָׁר, תַּבְּשָׁר, תַּבְּשָׁר.

Thus also the feminines of participles in תַּבְּשָׁר, etc.

*Note.*—The first Seghol, as in masculines, frequently remains in pause; as, תַּאֲלֹת.

2. *Plural.*

The termination וֶת always has the tone; as שִׁמְמוֹת from שִׁמְמָה.

C. *The Noun with suffixes.*

All suffixes have the tone on the last syllable, except the following, in which it is on the penult.

## SINGULAR NOUN.

Singular suffixes.	Plur. suffixes.
2 Pers. הָם (for the usual הִם) and הִתְּמָן	הָם Fem. הָם
3 Pers. הִנֵּה, הִתְּנִהּ Fem. הִנְּהָה	הִנְּהָה Fem. הִנְּהָה

## PLURAL NOUN.

1 Pers. יָנוּם, יָנוּם	יָנוּם
3 Pers. יָנוּם (poetic)	יָנוּם

The plural suffix of the first person ('—) becomes  
 , <sup>—</sup>תְ.

*Note.*—Prepositions with suffixes have the same tone, except that in the 2nd pers. masc. sing. the form בְּ is always found in pause, not בָּ; as, בְּךָ, not, בָּךְ; thus also לְךָ, עַמְךָ, etc.

The unusual suffixes to nouns are given by Stuart, § 336, in the Notes, and Lee, art. 145, 18—22, where also the tone syllable of each may be seen.

### III. ADVERBS.

Adverbs have the tone on the last syllable, and, if compounds of nouns, follow the rules for that part of speech; as, מִבֵּית (from בֵּן and בֵּית, a Sengholate noun), in pause, מִבֵּית.

### IV. PREPOSITIONS AND CONJUNCTIONS.

1) Prepositions and Conjunctions cannot occur in pause, since the former must have a noun, and the latter a noun or verb or a whole sentence, after them.

2) When compounded with suffixes these give the tone syllable. Comp. the foregoing table and observations in II. C. Note.

### V. INTERJECTIONS.

Interjections have the tone on the last syllable, unless used with נָ paragogic; as, חֲלִילָה, for this termination does not take the tone; see II. B. 1).

## VI. VERBS.

A. *The Regular Verb.*

## I. KAL.

a) *The Præter.*

1) With the afformatives תִּי, נִי, the tone rests on the penult, with the others on the last syllable ; as, שָׁבַרְתָּ, שָׁבַרְתָּנוּ ; but שָׁבַרְתָּם (for שָׁבַרְתָּם ; see, General Rules for Punctuation in the Pause, 2).

2) , conversive with the Præter causes the tone to remove from the penult to the last syllable ; as, שָׁבַרְתִּי, with י conversive יְשָׁבַרְתִּי ; but in pause it returns to its original situation ; therefore, יְשָׁבַרְתִּי, וְשָׁבַעֲתִי.

3) In the forms in which the middle radical has lost its vowel, this reappears in pause with a longer sound. Comp. General Rules for Punctuation in the Pause, 3. a).

b) *Future and Imperative.*

1) The tone rests upon the last syllable, where Hholem or Pattahh remains ; as, יְכַבֵּד, יְקַטֵּל (for יְכַבֶּד, יְקַטֶּל) ; Imper. כְּבֹד, קְטֹל.

2) The termination נִה— in the plural, like ה— paragogic (comp. II. Noun B. 1), is without the tone, which rests on the penult ; תְּכַבְּדָנִה, תְּקַטְּלָנִה (for תְּכַבְּדָנָה). Imper. כְּבָדָנָה, קְטָלָנָה.

3) In those forms in which the second radical has lost its vowel, this returns in Pause (according to the General Rules for Punctuation in Pause) ; as, יְכַבְּדוּ, יְקַטְּלוּ, in pause, יְכַבְּדוּ, יְקַטְּלוּ. Imper. כְּבָדָוּ, קְטָלָוּ for כְּבָדָוּ.

4) If the future has נִ- paragogic, by which, as by the terminations וְ- and יְ-, the vowel of the second syllable is expelled, this vowel in like manner returns in pause; as, אֲשִׁמָּרָה (for אֲשִׁמָּר), in pause אֲשִׁמָּרָה. Imper. שִׁמְרָה for שִׁמְרָה.

5) If the second or third person plural receives יְ- paragogic, the tone, as is well known, removes to the last syllable. In pause, however, a Qamets enters the place of the Sheva which preceded the termination יְ-, and has the tone; as, יְרַבּוּ, תְּשִׁמְעוּ, in pause, יְרַבּוּ, תְּשִׁמְעוּ.

c) *The Participle* has the tone on the last syllable; as, קָטֵל, קָטֵל; the feminine in הִ- like the noun, has the tone on the last syllable, but that in נִ- on the penult (comp. II. Noun B. 1) and 2).

## 2. NIPHAL.\*

*Future.* In pause Tseri usually becomes Pattahh; as, יְקַטֵּל, in pause יְקַטֵּל. And in the second and third persons plural Pattahh is more usual than Tseri; as, תְּשִׁאַלְנָה.

## 3. PIEL AND PUAL, HITHPAEL AND HITHPOAL.\*

a) *Præter of Hithpael.* In pause this tense frequently has Qamets for Tseri; as, חִתְקַנֵּשׁ and חִתְקַנֵּשׁ; but Tseri is more usual.

b) *Future.* In the second and third persons plural, Pattahh, as in Niphal, is frequent for Tseri; as, תְּרַבֵּשָׁנָה.

\* Where nothing farther is remarked, the rules given under Kal hold good.

## 4. HIPHIL AND HOPHAL.

a) *Præter of Hiphil.* The afformatives י, הַ, וְ have not the tone, but it rests on the preceding syllable, הקטָלִי, **הַקְטָלִי**.

b) *Future of Hiphil.* The tone rests on the syllable in which ' is inserted.—With ' conversive the shorter form with Tseri is usual, and this in pause has the tone ; as, **וַיּוֹבַל**.

B. *Verbs with Gutturals.*

1) Verbs with gutturals for their first and third radicals conform precisely, in respect of tone and punctuation in pause, to the regular verb. Only the student must be careful, in the second person sing. fem., and third pers. plur. masc. of the Imperative and Future, to place under the guttural the composite Sheva, instead of the full vowel, when in pause the vowel of the syllable following, which had been omitted, resumes its place ; as **עֲמַדְיוֹ**, in pause **יעֲמַדְיוֹ** not **יעֲמַדוֹ**. Imper. in pause **עֲמַדְיוֹ** not **עֲמַדוֹ**.

2) Verbs with gutturals for their third radicals have the tone, in the second pers. sing. fem. of the præter, on the penult ; as, **שְׁמֻעַת**, in pause **שְׁמֻעַת**.

3) In the *Future and Infinitive Niphal*, and *Præter, Infinitive, and Future Piel and Hithpael*, instead of the form with Pattahh, the one with Tseri and Pattahh (ָ) is employed ; as, **יִגְרַע** for **יִגְרַעַת**, **הַשְׁתַּבֵּח** for **הַשְׁתַּבְּכָה**.

### C. Verbs with Suffixes.

The suffixes נִי, נָא, נָא, נָא, and הַ have the tone on the penult, all the others on the last syllable; as, קְטַלְתָּנוּ, קְטַלְתָּהּוּ, קְטַלְתָּהּ, קְטַלְתָּנִי.

*Note.*—In the same manner as the prepositions with the suffix of the second person הַ contract the tone into הַ (comp. II. Noun, C. Note), the verb frequently does the same; as, השִׁמְרָךְ for השִׁמְרָךְ.

Then observe also,

a) With the light suffixes, which are appended with a union vowel, the tone returns to the penult, thus, הַגַּעַת and הַגַּעַת; as, קְטַלְתָּם and קְטַלְתָּם.

b) For the forms חַדֵּחַ and חַדֵּחַ we find in pause חַדֵּחַ and חַדֵּחַ.

c) The forms with נֶ epenthetic have the tone on the penult, because they occur only with the light suffixes; as, יְקַטְּלָנוּ.

### D. Irregular Verbs.

#### 1. VERBS פֹּנְסָד AND פֹּנְסָד.

In these verbs no peculiarities, as regards the pause, are to be noticed.

#### 2. VERBS עֲשָׂה.

In these verbs the tone rests on the syllable in which the epenthetic הָ and הָ occur, and upon the syllable preceding the affirmatives הָ, הָ, and הָ; as, תְּסַבֵּי, סַבַּה. But, סַבּוֹתָם.

#### 3. VERBS נְסָד.

The form of the future with הָ conversive can

have either Seghol or Pattahh ; e. g., וַיֹּאמֶר and וַיָּאמַר ; the former is used with conjunctive accents, the latter with disjunctives, therefore also in pause. Comp. in the following, וַיְלַקֵּט.

#### 4. VERBS פִּי (פָּ).<sup>۲۱</sup>

1) In the *Future*, Tseri can become Pattahh when the word stands in pause ; as, וַיְלַקֵּט for וַיְלַקֵּט. At the beginning or middle of a sentence, with י conversive and the shortening of Tseri into Seghol, the tone can rest on the penult ; as, וַיְשַׁב, but in pause it is always on the last syllable, thus, וַיְשַׁב.

2) The *Future Hiphil* with י conversive has likewise the tone on the penult, as, וַיְסַפֵּר (for וַיְסִיף) ; but in pause it takes it on the last syllable, thus, וַיְסַפֵּר.

#### 5. VERBS שִׁיר AND שִׁיר.<sup>۲۲</sup>

1) These verbs have in the *Præter* the tone on the penult, with the exception of the grave suffixes תֶּם and תֶּנֶּם ; therefore קָמָת, קָמָה, תָּמָם, תָּנָם.

2) In the *Imperative* and *Future* the tone rests upon the י (Niph. י, Hiph. י). In the *Future Kal*, —if the tone has been moved back to the penult by י conversive, as, וַיִּמְתַּחַת,—in pause it returns to the last syllable, the long sound of which is restored ; thus, וַיִּמְתַּחַת.

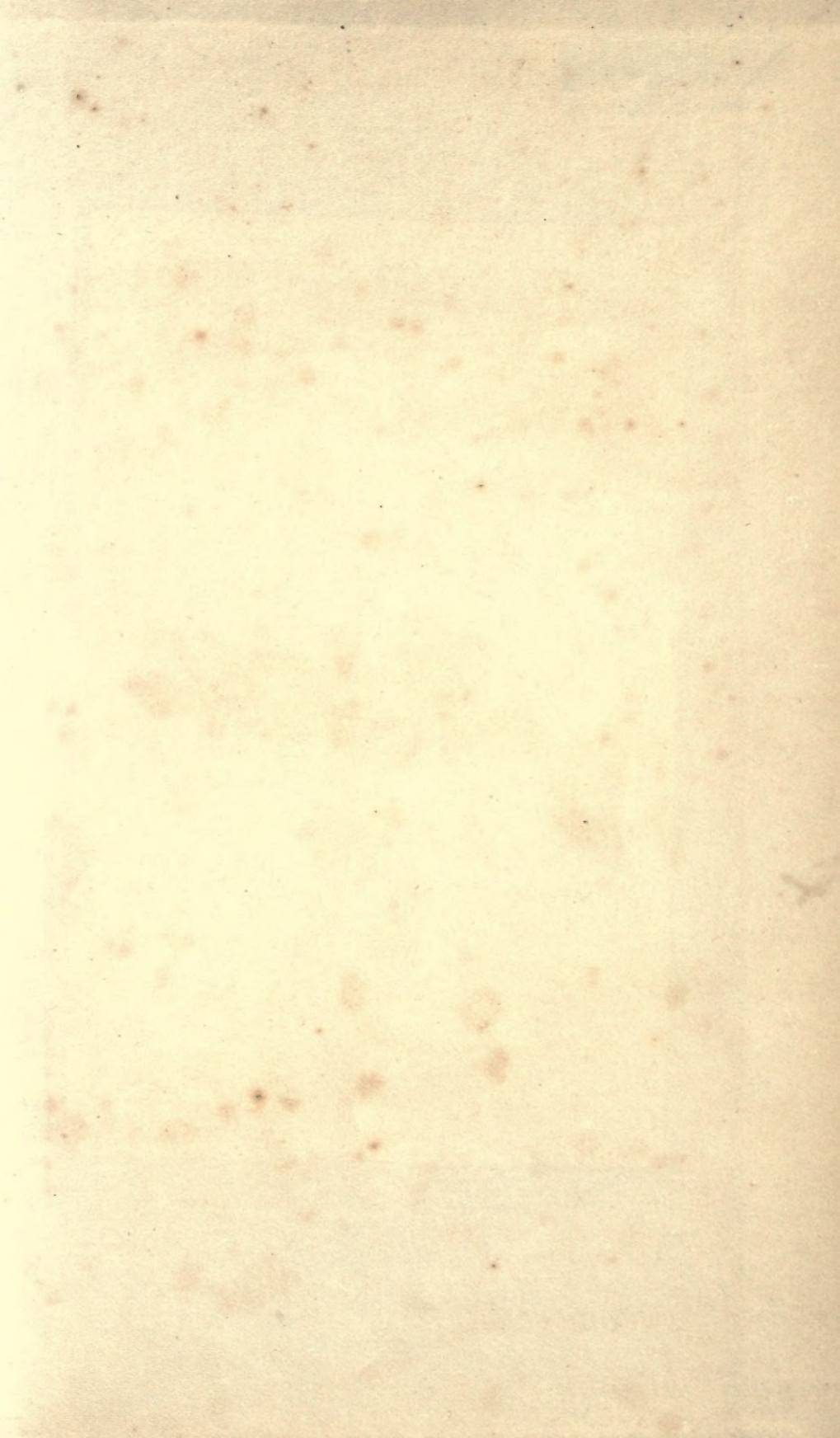
#### 6. VERBS לִלְלָה.

In general the same holds good of these verbs which has been said of the regular verb. It

must however be remarked that in pause, as also before 1 paragogic, ' originally the third radical of these verbs (גָּלַה = גָּלֵי; comp. Part. Pual, גָּלֵי) resumes its place and is preceded by Qamets; as, חָסִי, in pause בְּעֵי ; חָסִי, in pause יִבְפְּנֵי. But this is not always the case; as, יִגְלְלֵי from הַגְּלֵל, בְּכָה from הַבָּכָה.

THE END.





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